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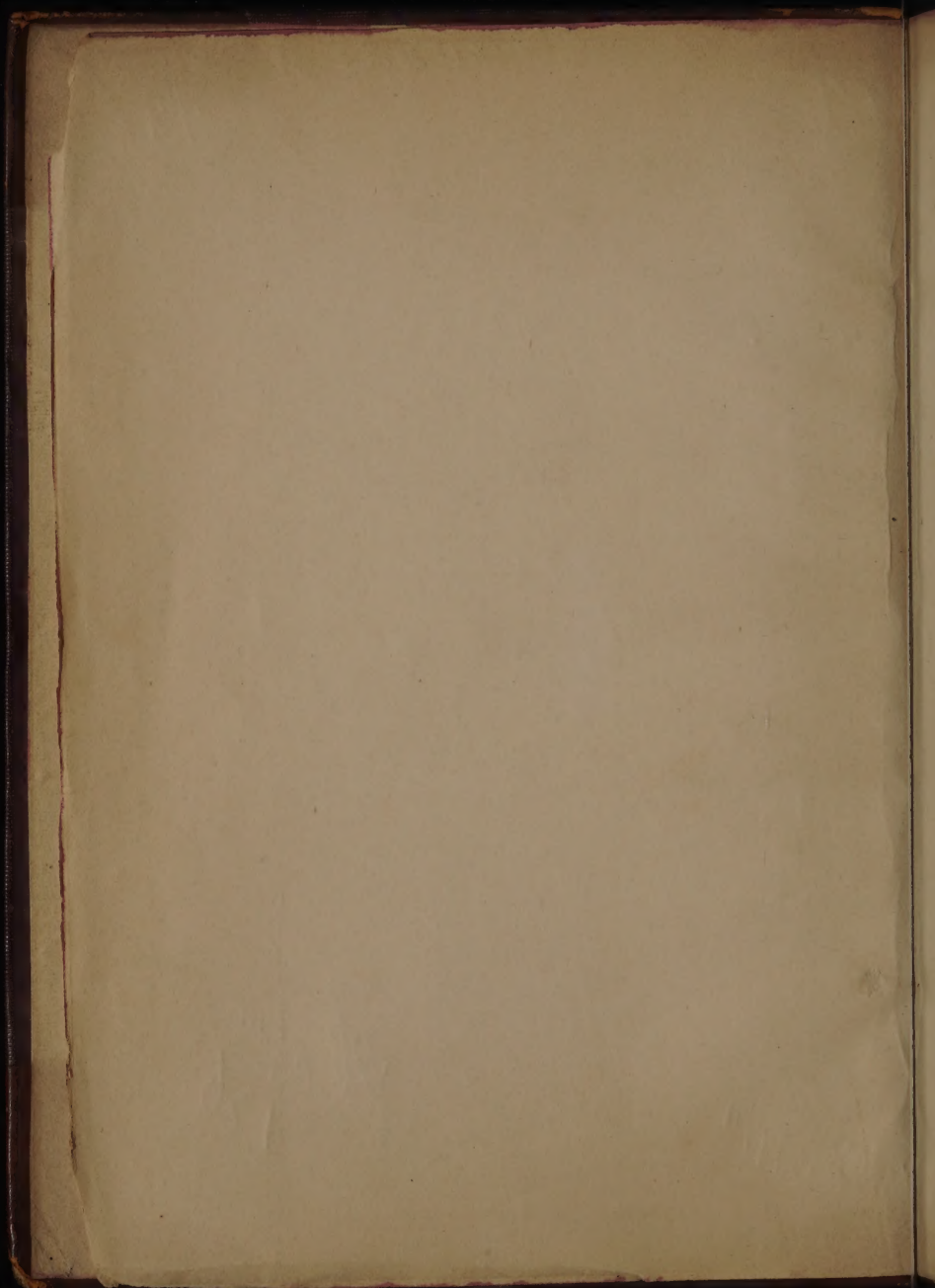
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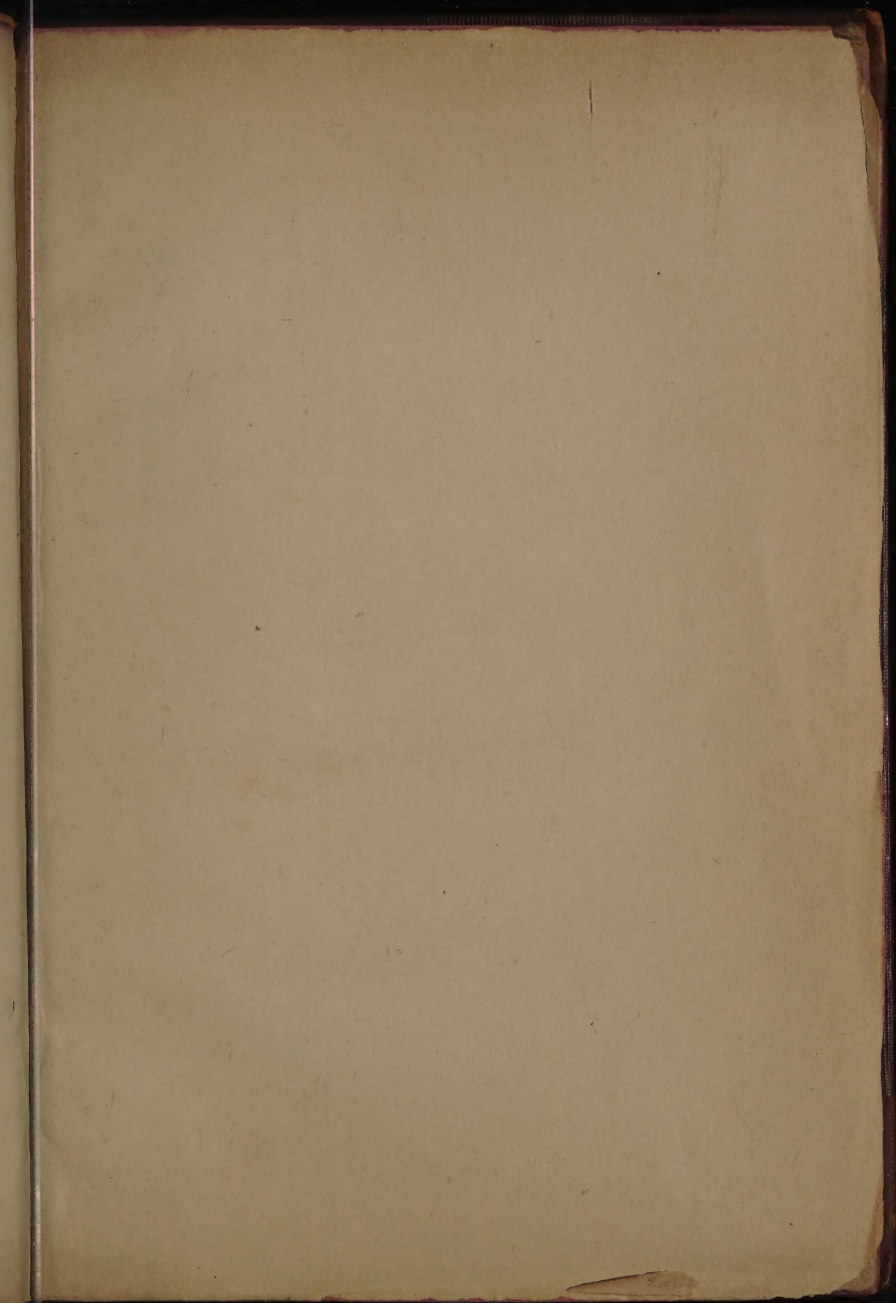
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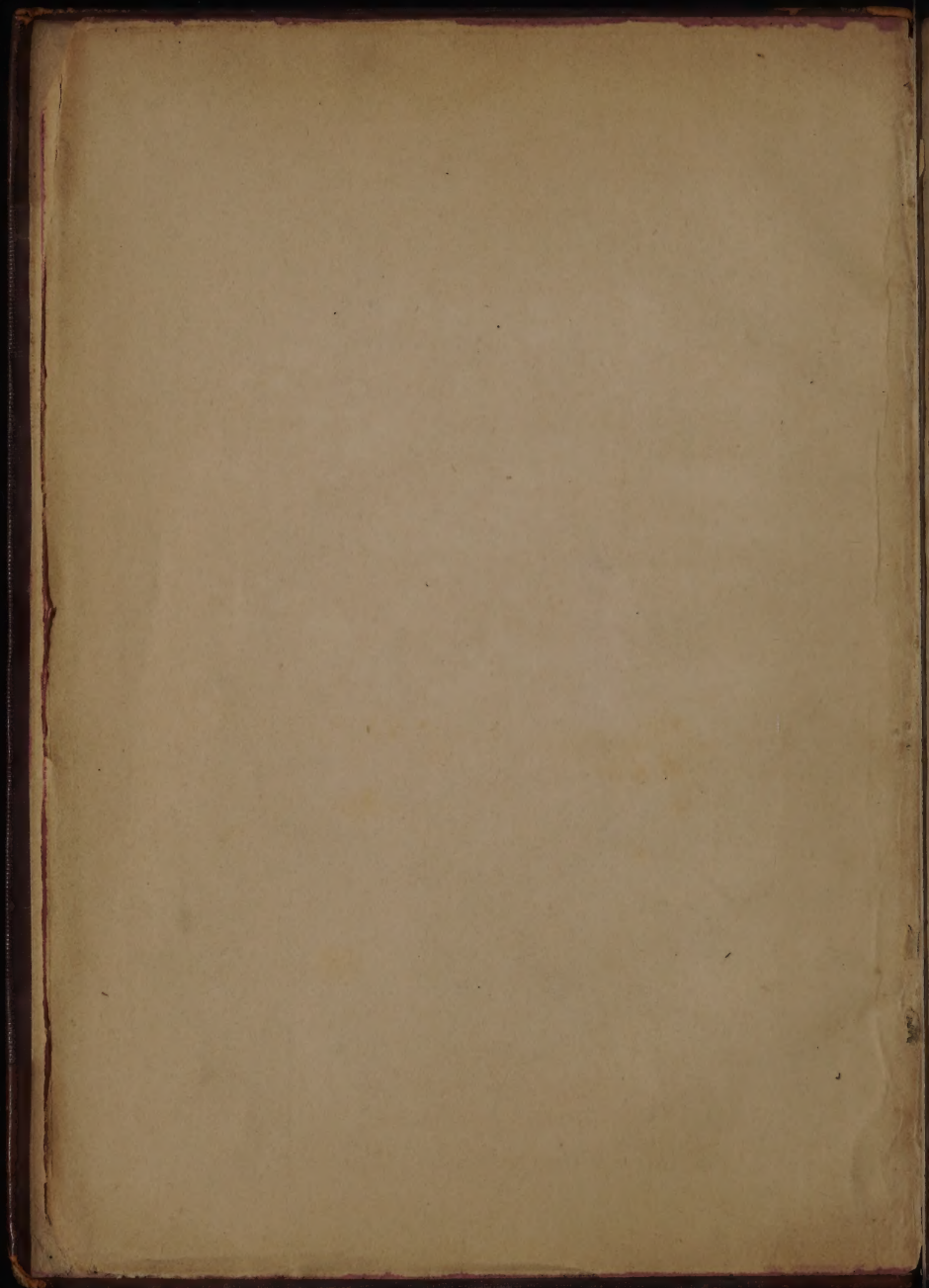
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A
TREATISE
OF THE PESTI-
LENCE:

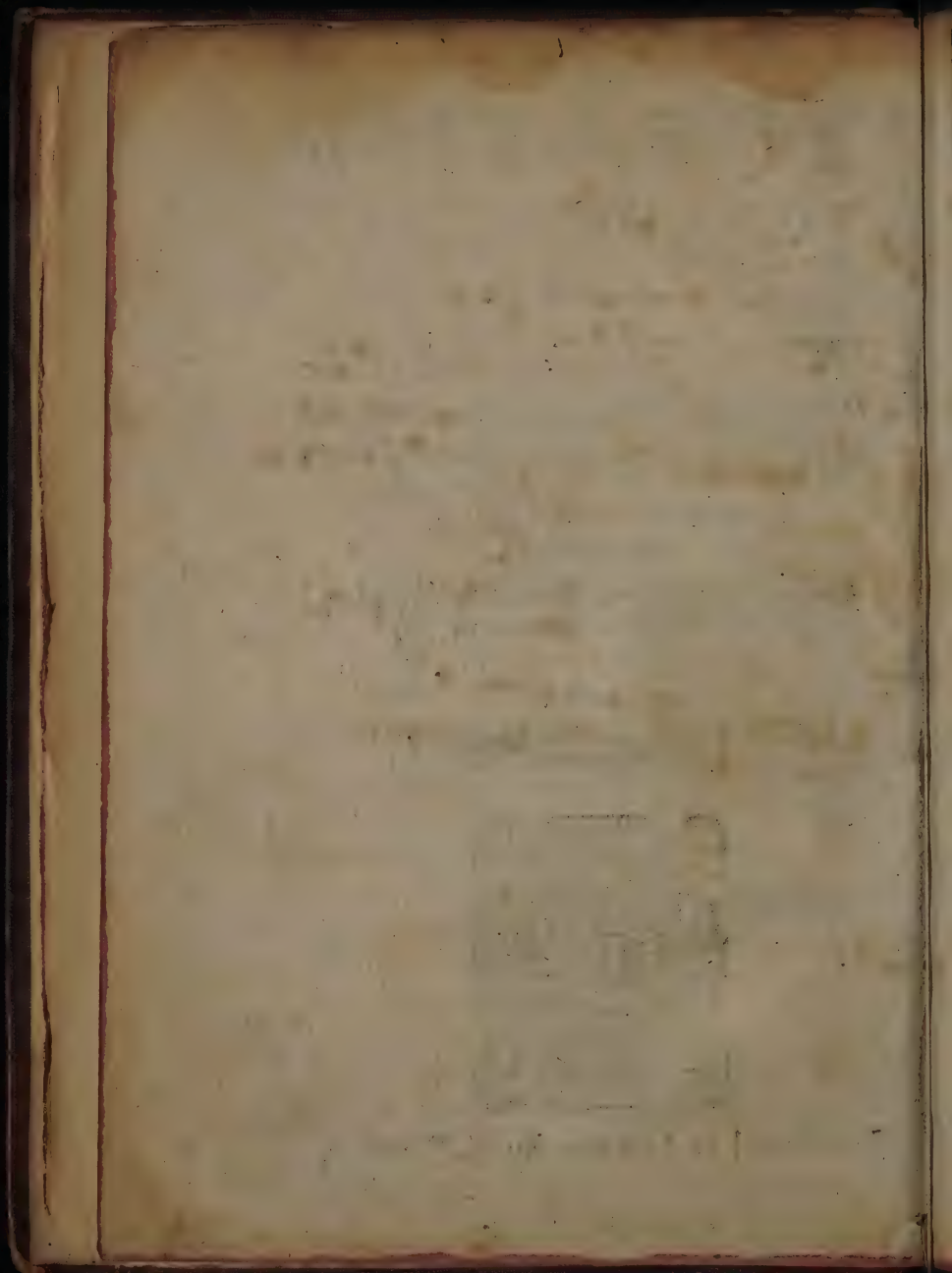
Wherein is shewed all the cau-
ses thereof, with most assured preseruatiues
against all infection: and lastly is taught the true
and perfect cure of the pestilence, by
most excellent and appro-
ued medicines.

Composed by THOMAS THAYRE Chirurgian,
for the benefite of his countrie, but
chiefly for the honorable city
of London.

Altissimus creauit medicinam, nec certant, vir
prudens non contemnit illam.




Imprinted at London by E. SHORT,
dwelling at the signe of the starre on bred-
streete hill. 1603.





TO THE RIGHT HONORABLE
ble Sir ROBERT LEE Knight, Lorde
Maio^r of the renowned City of London, and
to the right Worshipful the Sheriffes, and al-
so to all the right Worshipfull the Aldermen
their brethren, THOMAS THAYRE wish-
eth all spirituall and temporall blessings
from the Lord in this life, and in the
life to come eternall saluation,
through Christ Iesu our
Saviour.

 Onsidering with my selfe,
Right Honorable, and right
Worshiptull, that nothing
is more necessary, nor more
desired in the time of dan-
gerous sicknesse and perill of
death, then to present vnto
the person so standing, the meanes to preserue
him from the violence of the same, and to restore
the sick from imminent perill of death, vnto his
former estate of health; and perceiuing, right
Honorable, that no man had as yet written any
treatise, wherein was contained such speciall and
A 2 excellent

excellent medicines, that might be able to resist;
and also cure this dangerous and contagious sick-
nesse; and likewise to giue sufficient instruction &
direction vnto the inhabitants of this Citie, for
their preseruacion in this infectious time: I was
mooued in conscience (my Lord) for the dutie I
owe, and for the loue I beare vnto this honorable
city, to cōmunicate vnto them such preseruatiues,
as are, through Gods grace, giuen vnto them able
to resist and defend from infection of this sicknesse
all such as vse the. And also I haue set down most
excellent & approued medicines, such as I haue
practised and approued vnto the great vtilitie of
manie, beeing able, through Gods mercy, speedi-
ly to cure the most and greatest part of al such as
shall be infected with this sicknesse, beeing vsed in
time, before the sicknesse hath vtterly ouercome
nature. And although my insufficiēcy to write any
publique matter, perswaded me to relinquish my
intēded purpose in publishing this treatise, I being
the meanest of so many in this land, and vnable to
write any plausible stile: yet the truth & plainnes
of the matter, the excellency of the medicines, &
the vtility that many should find thereby, being v-
sed, ouercame that doubt of mind, and anima-
ted me to proceede in my intended purpose; not
doubting, but assuredly trusting in the Lord, frō
whom commeth all health, that this beeing vsed,
many shall bee preserued, and cured thereby, to
Gods glory and our comfort: he it is on whom
we must depend. The Lord hath created medicine
of the earth, and giuen great vertue vnto trees,
heerbs,

*Sine ope diuina
nihil valemus.*

hearbes, gums, stones, and minerals, and all for
the helpe of his people in the time of their sicknes.
God make vs thankfull vnto him for them, & giue
vs grace to be warned by others punishment, and
to vse thankfully and diligentlie, the good means
for our health: and then I trust assuredly that the
Lord will blesse our indeuours, vnto his glory,
and our health and comfort. And for as much as
I haue written this treatise chieslie in respect of
the citie, I haue presumed to dedicate the same
vnto your Honor, & vnto the right Worshipfull
the Sheriffes and Aldermen your brethren, as a
pledge of my loue and humble duty towards you:
which if it shall please you to accept in good
part, and vouchsafe to patronize mine indeuours,
I doubt not but that manie shall finde the benefit
therof to Gods glory & their great comfort: and I
shall be incouraged some other time, as occasion
shall be offred, to performe a work no lesse need-
full: Thus beseeching the Almighty to blesse
your Honor, & the right Worshipfull your bre-
thren, with all happinesse your hearts can desire,
I humbly take my leaue.

*Your Honors and Worships
to command,*

THOMAS THAYRE.



To the louing Reader grace
and health from the Lord.



Calling vnto mind (curteous reader) the saying of T V L I Y, *Non nobis solum nati sumus.* &c. we are not born vnto our selues alone, but we owe a dutie and seruice vnto our countrey, our parents, & our friends, and considering with my self vnto my griefe, the sicknesse, the which it hath pleased God to visit vs withall, is greatly increased, disperſing it ſelfe into manie places of this citie to the griefe of manie: I hauing duly considered thereof, thought it my dutie to vſe the ſmall talent that the Lord hath lent me vnto his glory, and the good of my brethren: which moued mee to write this Treatiſe ſhewing the cauſes of the peſtilence: the meanes to preſerue vs from the infection of this contagious ſickneſſe: and the way and methode to cure ſuch as ſhall be infected therewith, vſing the remedie in time, I meane in the beginning of the ſickneſſe, before nature be overcome, obſeruing the order of this booke. And for as much as this is Gods viſitation for our iniquitie, wee muſt therefore firſt fly vnto him with contrite hearts, fixing our whole truſt in his mercie: And then wee muſt with all diligence and thankfulnes of heart, vſe the good meanes
that

To the Reader.

that the Lord hath ordained for our health. For to neglect the meanes, is to contemne Gods gifts; and we make our selues guiltie of our owne death, and before God we are no better then murtherers, because we haue despised the meanes of our helpe that he hath ordained for vs. But I trust there are none so wilfull and obstinate in this citie. This Treatise (gentle Reader) I haue penned, and present vnto thee, plaine and simple, barren of eloquence and filled phrase to delight thee: yet herein is contained most excellent and approued remedies, and as effectuell for the curing of this sicknesse, as are, or haue beene knowne. Vse them in Gods name, and doe not trust vnto light and trifling medicines, considering the strength and daunger of this sicknesse: These haue power and vertue, through Gods grace, to expulse and speedily to cure this infectious sicknesse: and for preferuing a person from infection I haue set downe manie preferuatiues. And for curing the sicknesse I haue set downe foure principall medicines, and three others of lesse strength, to bee vsed when the aforesaid cannot be had. All which you may haue readie or speedily made at euery good Apothecaries. Vse them I counsell thee in the beginning of this sicknesse, for delay breedeth daunger: and death commonly followeth, and medicine comes too late when nature is overcome by the sicknesse. And for as much as I haue written this Treatise for the benefit of all men in generall, that thinke good to vse it, & haue done it in loue & good wil, so I hope the well disposed will censure it: And no godly and vertuous minded Physition will be herewith offended, or enuy my endeouours, considering it is for the benefit and helpe of many in this or such like dangerous time, wherein many perish for want of counsel and helpe in their sicknesse, at the beginning thereof.

To the Reader.

thereof. And where anie ouersight or defect hath
passed in my booke, as I doubt not but that there are
some, hauing so short time, and so little opportunity
to ouerlooke it, I desire the learned Reader to cor-
rect and amend the same: and in so doing I shall be
vnto him beholding. And so now taking my leaue, I
beseech God of his great mercy to blesse the meanes
that we shall vse for our health, vnto the honour,
glorie and praise of his holy name, and vnto our
health & comfort. Farewell Iuly the ninth.

Non quero quod mihi vile est, sed multis.

Thine in all friendly loue and
good will,

Thomas Thayne.

non quero quod mihi est.



3 A Treatise of the Pestilence:

wherein is shewed all the causes thereof,
with most assured preseruatiues
against all infection.



This contagious sicknes which is generally called the Plague or Pestilence, is no other thing then a corrupted and venomous aire, deadly enimie vnto the vital spirits: most commonly bringing death and dissolution vnto the body, except with speede good remedy be vsed. I mean not that

What the
Plague is.
*Aerem vitiatū
ac putridum.*

the aire of it self is a verie poison, for then consequently all persons (for the most part) that liue within the aire so corrupted, should be infected, and few or none escape the danger thereof: but my meaning is, that the aire hath in it selfe a venomous qualitie, by reason whereof those bodies wherein there is Cacochymia, corrupted and superfluous humours abounding, are apt and lightly infected, those humours being of themselves inclined and disposed vnto putrifaction. Now I will proceede to shew the causes of this dangerous sicknesse, and also the cure thereof.

Now hauing briefly defined what the Pestilence is, I will (God assisting me) prosecute mine intended purpose. First, in shewing all the causes thereof, and the cure, and remedie for euerie cause.

Entring into due consideration of the causes of the Pestilence that now raigbeth, Christian Reader, I find there are three causes thereof.

ometimes the
re is corrup-
ed by naturall
causes, & som-
imes by euill
spirits com-
maded by God

The first and chiefeft is sinne.

The second is the corruption of the aire.

The third and last cause, is the euill disposition of the body, bred by euill diet, and the abuse of things called Res non naturales, things not natural: not so called, for that they are against nature, but because through the abuse of them nature is debilitated, corrupted, and oftentimes vtterly destroyed.

The first cause, I say, is sinne. The holy Scriptures sufficiently proueth the same, and giueth manie examples how the Lord oftentimes punished his people for their sin and impietie of life with the Pestilence. Reade the 14. chapter of the booke of Numbers, and the 11. and 12. verses: where the Lord speaking vnto Moses, saying: How long will this people prouoke me? and how long will it be ere they belecue me, for all the signes I haue shewed among them? I will smite them with the pestilence, and will destroy them, and will make thee a greater & mightier nation then they.

Numb. 14. 11.
12.

Why doth the Lord here threaten the children of Israel his chosen, to strike them with the Pestilence: the reason is shewed in the same chapter: because (saith he) they haue murmured against me, and haue rebelled, not keeping nor obseruing my lawes. And as the Lord spake vnto the children of Israel by Moses, so speaketh he vnto vs dayly by his ministers and preachers of his word.

Also reade Deuteronomy the 28. chap. the 1. 2. 3. and 4. verses, and there you shall see the blessings that the Lord promisseth vnto them, that walke in his waies and keepe his commandements: And it followeth in the same chapter: But if thou wilt not obey the voice of the Lord thy God, and keep and doe his commandements: The Lord shall make the pestilence to cleaue vnto thee. And many moze curses hee pronounceth against them that continue in their sin and iniquitie of life. And further, The Lord shal smite thee with a consumption, & with a feuer, and

Deut. 28. 1. 2.
3. 4.

and with a burning ague, and so forth. Thus spake the Lord vnto the children of Israel his people, and thus speaketh the Lord daily vnto vs: but we are slow to repentance and amendment of life.

Reade Leuiticus the 26. chap. and the 21. verse. And Leuit, 26. 27.
if you walke stubbornly against me (saith the Lord) and will not obey my word, I will bring seuen times more plagues vpon you, according vnto your sinnes. And in the third verse following he saith: I will send the pestilence among you, and you shall bee deliuered into the hands of your enemies. This spake the Lord vnto the inhabitants of Ierusalem, and this speaketh hee vnto vs oftentimes by his Ministers, whom we ought with all reuerence to heare, and with all diligence to follow. Many more places could I cite and inferre out of the sacred Scriptures, to proue sinne to be a cause of the Pestilence, and sometime the onely cause thereof: example in Dauid: example in Pharao, and diuers other, which for poloritic I omit, hoping this may suffice to proue sinne to bee a cause of the Pestilence, which is indeede as a messenger or executioner sometimes of Gods iustice. Many and great plagues hath this our land tasted of in times past, and it is not yet tenne yeares since this Citie of London was visited and afflicted with this sickness, dispersing it selfe into diuers and many places of this land, cutting off and taking away a great multitude of people: and I doubt not but sin was a great cause thereof. O that man would therefore remember the inconstancie and frailtie of this life! And consider the end of his creation was, to serue and glorifie God: but we daily dishonour him by committing of sinne, and not giuing vnto him that honoz and seruice that is due vnto the Lord: But placing all our affections vpon the vaine delights and inconstant pleasures of this alluring and deceitfull world, which do as it were bewitch vs, and withdraue vs from that Christian care that we ought to haue of our saluation, abusing Gods mercie and long sufferance with our de-

Angels and protection to turne vnto him, being miser-
ably deluded by Satan, and intised by the glittering shewes
of this world, to the loue thereof; and God knowes how
sone we must leaue it. I pray God iufuse his grace and
holy Spirit into our hearts, that sinne may be mortified
in vs, and that it may worke in vs a reformation and a-
mendment of life: that we may henceforth walk in this
our short pilgrimage, as Christians and seruants of the
Lord, seruing him in all holinesse and pietie of life, con-
temning the vaine pleasures of this fraudulent world,
which are but snares to intrap our soules, and the baites
of Sathan to draw vs vnto destruction: then shall we not
need to feare death, but say with Saint Paul, *Mors mihi
lucrum*, Death vnto me is gaine, saith he: so is it indeed vnto
to all the godly: but vnto the wicked it is an entrance
into a continuall and eternall punishment: from the
which Christ that hath died for vs, deliuer vs. Amen.

Now hauing shewed sin to be one cause of the Pestilence,
and sometimes the onely cause, when it pleaseth
God to punish the impietie of his people, vsing it as the
executioner of his wrath: it followeth that I shewe
the other causes, whereof the Pestilence may arise. The
second cause, is the corruption of the aire.

Galen the most excellent and famous Physitian in his
booke *de Differentijs Februm*, saith, there be two causes
of the Pestilence: *Vnam, aërem vitiatum ac putridum: altera
humores corporis vitioso victu collectos, & ad putrescendum
paratos*; The one cause is (saith he) an infected, cor-
rupted, and putrified aire: the other cause is, euill and su-
perfluous humors gathered in the body through naugh-
tie and corrupt diet, which humours be apt and ready to
putrification. And this is most true, and not onely the opi-
nion of Galen and Hippocrates, the Fathers and princes
of Physicke, but of all the learned and iudiciall Physiti-
ons of latter time, and at this day. Now let vs consider
how, and by what meanes the aire may be corrupted
and altered from his wholsom qualitie vnto a benemous
dis-

Galen. de diff.
februm cap. 8.
Hippocrat. de
libris.
The 2. cause is
the corruption
of the aire.
The third
cause is the e-
xcessive disposition
of the body.

dispositiō. Entering into due consideration therof, I finde many causes that may corrupt the aire, all which I will compose or include in these two.

The first cause whereby the aire may be corrupted, is through the vnholson influence of y^e planets; who by their malitious disposition, qualitie, and operations, dissemper, alter and corrupt the aire, making it vnholosome vnto humane nature.

When the temperature of the aire is changed from his naturall estate, to immoderate heate and moiffure, then it corrupteth and putrifiech, and ingendreth the Pestilence. I omit to write what I haue read concerning the alterations and mutations, that are sometimes caused by the superioz bodies or planets here below vpon the earth: for vnto the learned it were superfluous, and vnto the vulgar or common sorte, it woulde rather breede admiration then credite: but this euerie man is to vnderstand, *Deus regit Astra*, **G D D** rules the starres: and yet I doubt not, but through the Eclipses, Exaltation, Coniunctions, and aspectes of the Planets, the aire may be corrupted, and made vnholosome sometimes, in somuch that diuers griefes are bred thereby.

The second cause, whereby the aire may be corrupted, is a venemous euapozation arising from the earth, as from fennes, mozes, standing muddie waters, and stinking ditches and priuies, or from dead bodies vnburied, stinking chanelles and mirsones, and multitudes of people liuing in small and little roome, and vncleanlie kept: all these are causes and meanes whereby the aire may be corrupted.

The third cause of the pestilence, is the euill disposition of the body, which is bred by euill diet: the bodie being repleat with corrupt and superfluous humors, which humors be readie to putrifie and rot vpon anie light occasion: And when such a person doth but receiue into his bodie by inspiration, the corrupted and infectious aire, he is therewith by and by infected, his bodie being disposed

Note.

Gal. de diff. febrium lib. 2. cap. 5.

The second cause of the pestilence. Rotten exhalations may corrupt the aire. The aire that commeth frō such stinking places corrupt the blood. The third cause of the pestilence, is the euill disposition of the body.

Why one person is infected rather then another.

thereunto through superfluous and corrupt humors abounding : whereas contrarie wise, a body of a good disposition, I meane a body free from grosse, corrupt, and superfluous humors, is not easilie or lightlie infected, because there is not that matter for the infectious ayre to worke vpon. And againe, nature is more stronge to repell the infectious or corrupted ayre, if it be receiued: and this is the cause why one person is rather infected then another; namelie the disposition of the bodie.

Now hauing shewed all the causes of the pestilence; I will (G D assisting mee) set downe the cure and remedie for euerie cause, which causes being taken away, the effect which is the sicknesse, must needes cease.

Causa aegritudinis peccatum est.

The first cause, I say, is sinne: and this ought first to be taken awaie, and then I dare undertake (by Gods assistance) my corporall medicines shall soueraine this furious sicknesse. Same is a sicknesse of the soule; the cure thereof doth consist in these two points. The first, is true, hartie, and faithfull repentance, with all contrition of heart confessing thy sinnes vnto the Lorde, with faithfull prayer vnto Christ Iesu, that it will please him to be an aduocate and mediator vnto the Lorde for the forgiveness of thy sinnes. Do this, and thou shalt find G D mercifull, hee is readier to forgive then we to aske forgiveness of him. He would not the death of a sinner, but with all mercy, patience, and long suffering wayte and expecteth our conuersion vnto him.

The second point, is newnesse of life: for that shall it auail vs to haue forgiveness of our sinnes, if we fall into the same againe, and walke in our former euilnesse of life: This will but increase Gods wrath and indignation against vs, and exasperate him to punish our impietie of life with all seueritie. Therefore, I counsell thee, as thou tendrest the saluation of thy soule, shie from euill, and do the thing that is right; walke by rightlie before him in newnesse and holinesse of life: for the Lord seeth all thy waies, and knoweth the thoughts of thy heart long before. Re-

member

member thy time here is but short, and death will som-
 mon thee (thou knowest not how sone) to giue an account
 how thou hast spent thy time, and vsed the talent that the
 Lord hath lent thee here on earth. Then shalt thou stand be-
 fore the tribunall seat of the Almighty & iust Iudge, where
 all thy whole life that be laide open, and all thy actions, and
 thoughts of thy heart made manifest and knowne. Then
 happy and ten times happie are they, vnto whom the Lord
 shall say: Come yee blessed of my Father, receiue ye the
 Kingdome prepared for you before the beginning of the
 worlde. But how unhappie, and in what miserable estate
 are they, vnto whom the Lord shall say: Goe you cursed
 into eternall darknesse, a place of punishment appointed
 for you: where there is horror, weeping and gnashing of
 teeth. This is the place appointed for the vngodly worl-
 dlings that wallow and continue in their sinne, neglecting
 the seruice of the Lord: for which end they were created.
 Consider this (good Christian Reader) and defer no time
 to turne vnto the Lord: for this life of ours is fraile, vncon-
 stant, and very vncertaine. We haue examples daily
 before our eyes of the vncertainty thereof, to day a
 man, to morrow none. *Homo natus Muliere paucorum di-*
erum est, & repletur iniquitudine, saith Iob: Man that is
 borne of a woman his daies are fewe, and is full of misery.

Remember
 this whilst thou
 liuest here.

For thy further instruction, I refer thee vnto the godly
 and learned Diuines, heare them: for they are the messen-
 gers and ministers of the Lorde, appointed to teach his
 people, and in mee it might be noted for presumption, to
 take vpon mee the office of another man, hauing in this
 point more neede to be taught my self, then able to instruct
 others. The cure of the soule belongeth vnto them, and
 the cure of the body vnto me. I will now hasten vnto the
 second cause, which is the corruption of the aire.

I haue shewed before all the causes that may corrupt
 the aire: it followeth now that I teach the correction, pur-
 ging and altring of the aire corrupted, which is the second
 cause of the pestilence.

And

Observations.

And first I would counsel you, that al *ſ* ſtreētes, lanes, and allies be kept cleane and swēte, as possible may bēe, not suffering the filth and sweepings to lie on heapes, as it doth, especiallie in the suburbs, but to be caried alwaie moze speedily: for the vncleane keeping of the ſtreētes, yēlding as it doth noisome and vnſauoꝝy ſmelles, is a meanes to increase the corruption of the aire, and giveth great strength vnto the pestilence.

Also, that al the poudes, poles, & ditches about the City, if they yēld any stinking and noisom ſinels, that they be scoured and clenſed: for there ariseth from them an euill and vnholſome aire, which furthereth the corruption of the aire, and worſe will do in hotter weather.

Also, that you suffer no mirſons to be made so neēre vnto the Citie as they are, but to be caried far off: neither any dead carion to lie vnburied, as I haue ſene, but to be caried forth and buried deepe.

It were good
that fiers were
made in the
ſtreets of all
the parishes in-
fected, & good
in all.

Also, that euerie Euening you make small and light fiers with Oken wood, in those ſtreētes where the infection is, either two, or thre fiers, according vnto the length of the ſtreēte or place infected; the wood being consumed, cast in some ſtickes of Juniper; and there withall, two, thre or foure robles of perſunne that I haue here set downe in my booke, which I would with ſore v- ſed through the whole Citie in your chambers and houſes, cast in vpon some coles in a chafingdiſh or ſuming pot, in the Morning and Euening. This ſumigation hath a moſt excellent and ſingular propertie, to purge and alter a cor- rupt and vnholſome aire.

But peraduenture some men for want of Iudgement, wil think this my direction ouer curious & of ſmall validi- ty: but I do and will affirme, that the vſe thereof is very re- quiſite, and of great force & vtility, and the beſt meanes for the purging and altering the euill qualitie of the aire, that is knowne vnto man.

This ſumigatio is to be vſed where the infection is, in the euening, and alſo in the morning; & is of great force for the
purging

purging of the aire, and altering the euill qualitie thereof: which I wish were dayly vsed through the Citie, in their houses and chambers, for the excellent vertue thereof.

R. Storax, Calamint, Labdanum, Cypresse-wood, Myrrhe, Benjamin, Yellow Sanders, Ireos, red Rose-leaues, Flowers of Nenuphar, of each one ounce; liquid Storax one ounce, Cloues one ounce, Turpentine one ounce, Withy cole siue ounces, Rose-water as much as wil be sufficient to make them vp in trochis, & let them be two drams in weight.

The wood being consumed, cast in some stiches of Juniper, and after it cast in two or three of these trochis, which will yeelde a comfortable smell and purge the aire.

Another more swéete and delectable for the better sort, to vse in their houses and chambers daillie.

R. Storax, Calamint, Labdanum, Cypresse-wood, Frankincense, Benjamin, of each of the half an ounce; red Rose-leaues dried, yellow Sanders, of each two drams; Cinamon, Cloues, wood of Aloes, of each of them one dramme; flowers of Nenuphar one dram; liquid Storax halfe an ounce, gum Dragagant two drams, and muske six graines, Withy cole three ounces, Rose Water as much as will suffice to make it vp in Trochis.

This I would counsell Gentlemen, and Citizens to vse dayly in their houses and chambers, for the excellent operation it hath.

Also it is good for want of these, to burn in your houses and chambers Juniper, Frankincense, Storax, Bay-laues, Marierom, Rose marie, Lauender, and such like.

Now hauing shewed the remedies for the two first causes;

10 *Preseruatiues against the sicknesse,*

causes; it followeth, that I teach the cure of the third and last cause, which is the euill disposition of the body, thzough superfluous, corrupt, and euill humors abounding. Here is the cause, and these corrupt and superfluous humors must be taken away before the body can bee in any good estate of health. And this is the reason that diuers persons liuing together in one aire, that one is infected and not another, namely, the disposition of the body: for those naughtie, corrupt, & superfluous humors, are of themselves apt and disposed vnto putrefaction, and if it so chance that they do putrefie of themselves, then there arise dangerous feuers, according vnto the nature of the humor that corrupteth. As for example, If choler do putrefie within the vesselles, it ingendzeth febris ardens or febris caupon, a hot and a dangerous feuer, working his malice in the concauitie of the liuer and lunges and about the heart, & except remedy be administered the person dieth. And so when any of the other humors doe putrefie, there springe feuers, according vnto their nature, as the learned knowe. Now such bodies (I say) wherein there is such superfluous humors abounding, in the time of any infection, receiuing into their bodies the corrupt and venemous aire, are thereby infected: And these humors turned not only into putrefaction, but into a venemous qualitie, by the operation of the infectious aire. Whereas in bodies voide and free from such superfluous humors, there the infectious aire hath not such matter to worke vpon: and againe, nature is moze strong and forcible to resist and expell a corrupt and infectious aire although receiued.

What persons
are apt to be
infected.

Here the reason is apparant why one person is infected and not another. And very needfull it is especiallie in this time of sicknesse, that this euill disposition of the body be taken away and amended, by purging and euacuating of the peccant humors. For which purpose I wil set down a very excellent and approued potion, which purgeth the blood

blood and disburdeneth the body of superfluous humors both choler, flegme, and melancholie, opening attracting and euacuating the corrupt and vitious humors of the body, to the great comfort, helpe and ease of those that vse it with discretion, as I shall direct them: the making or composition whereof I haue here set downe.

Yet it were good to take countell of some Doctor.

But first taking this sirrup three morninges before you purge, two spoonfulls euerie morning, fasting after it two or three houres, and vse your accustomed diet as before.

R. Oximell two ounces, sir, de quinque radicibus two ounces, misce.

To prepare the body.

R. Good Rubarbe two drammes, spicknarde six graines, Sene halfe an ounce, Fenill seede, and annisseede of each halfe a dramme, flowers of Borage and buglosse, of each halfe a little handfull; Water of Endiue and fumitarie of each of them five ounces, and to make your infusion.

The potion purging.

Let this infusion be made in some earthen stupot close couered and paasted that no breath or vapor goe forth, and let it stand seuen or eight howers vpon some timbers, or small coles, and but warme: after which time straine it forth and put thereunto of Diacatholicon one ounce, Diaphenicon halfe an ounce, Electuarium Succo rosarum halfe an ounce, mix these with the infusion aboue written, and this will be a sufficient quantitie for three daies, taking the third part the first day, and on the second day the halfe of that which was left, and the other part the third day: take it early in the morning, and sleepe not after the taking of it, neither eate, nor drinke untill it hath wrought his effect, & then take some broth made with

What is to be
observed in the
taking of this
potion.

a chicken or a capon, and for want thereof with beale
or ponge mutton, as you can bee provided, with
resins of the sunne stoned, two or three dates,
a little partely put thereunto, and thicken with some
crummes of bread. When your potio hath done woꝝ
king you may take of this broth, and also a little of
your meate sparingly, and in the euening make a light
supper with a chicken, or a rabbet, or such like meat
that is light and easie of digestion, yelding good nu-
triment: The next day early, take another part of
your drinke, and vse your selfe as the day before. And
likewise the third day, take that part of your potion
that remained, and vse your selfe as before taught.
This being done, rest a Gods name, & vse a good and
a moderate diet, and beware of excesse and superflui-
tie; for he that blesch it shall fall into the hands of the
Whisition, but he that dieteth him selfe prolongeth his
life.

Now if it so happen that your potion do not woꝝke
within two holuers after the receiuing thereof, which
is verie seldome scene in any body, then take a little of
your broth, or if it be not readie a little thinne ale-
bꝛue, either of which will cause it to woꝝke forthwith.
Or if you feare through weakenes of your stomacke,
you shall vomit after the taking thereof, then as sone
as you haue receiued your potion, let there be made
ready a browne toff, which being dipt and sokened in
good vinegar, holde it vnto your nose, and smell ther-
unto sometime. You ought to keepe your chamber du-
ring the three daies, that you take your potion.

And it is very requisite also, that you keepe your
house the day after your purging: because the pores
of the body will be opened thereby. This potion is
of great vertue, and not only deliuereth the body from
a disposition to be infected with this sicknesse; but al-
so from many other griefes and diseases spring-
ging

ging and arising by repletion, and corruption of humors, and very gently and easily purgeth both choler and legume from the stomacke without molestation of the body, or weakning of nature. And this is especiallie good for such as want appetite vnto their meate, and such as feele an vnweildinesse, and slouthfulnesse in themselues, hauing no delight in exercise, dulnesse of the wit and sences, more sleepe then accustomed to be, shiuering of the body, mixed with heate, as if they should haue an Ague.

And draweth from all parts superfluous humors.

These are the signes of repletion.

And if any thinke this a tedious course, and therefore loath, or vnwilling to vse it, let them consider that health is not obtained without some meanes be vled, and let them not thinke much to take a little paines for the gaining of so pretious a Jewell, without the which although abounding in worldly wealth, yet we can take delight, pleasure, or contentation in nothing. As for healthy bodies, such as are free from corrupt and superfluous humours, vsing a good diet and exercise of bodie, such (I say) are not lightly infected as others are, in whom there is repletion: it shall be sufficient for them without purging to vse anie of the preseruatues I haue set downe in this booke. And let them bee assured by the vse thereof, and by Gods assistance, from all infection, although the sicknesse were more strong and powerfull then it is: And although I assuredly know, that this potion being vled may suffice to take away the euill disposition of the body, yet because I know many would bee loth to be inioined to keepe their chamber foure dayes as they ought to doe, that vse this potion or any other purging potion, I haue for their benefite set downe a most excellent pill that purgeth all corrupt, and superfluous humors, and is with all a very good preseruatue, defending the body from all infection.

The Composition of the pill.

R. Good Rubarbe one dramme and a halfe, Saffron two scruples, Trochis of Agarick one dram, of chosen Myrrhe one dram, Aloes the best two drams, syrrup of Roses solutiue as much as will suffice to make them in pilles.

Take a dram of these pills early euery morning, for fīue or six dayes together, taking two or three houres after them a little thin broth, and vse a sparing diet for these fīue or six dayes, and let your meat bee light and easie of digestion: you shall haue two or three stools daily or foure in some bodies. Notwithstanding you may safely goe abroad about your businessse, without any inconuenience at all.

And hauing now shewed how the euill disposition of the body may be amended, and taken away by gentle purging and euacuating of the peccant humors, bred by euill diet, and the abuse of the six things called, *Res non naturales*, whereof I will briefly speake, teaching what ought to be auoided, as hurtfull and preiudiciall vnto your health.

In receiuing of the aire.

The aire is one of the Elements wherof our bodies are composed; and without the inspiration, and respiration thereof we cannot liue: and therefore it standeth much with our health, that the aire which we receiue into our bodies, bee swæte, holcsome and vncorrupt. And I counsell al men that they auoide all places of infection, all stinking and noisome sinels; and when they are disposed to walke, that they walke in gardens, or swæte and pleasant fieldes: but neither
early

early nor late at night. I haue set downe the making of a good pomander, the which I would wish to bee worne not only of Gentlemen, but of others also for the good property it hath both in resisting a corrupt, noysom, and stinking aire, and in comforting the senses. I doe not intend in this place to write of the nature of aires and the election thereof; it would be over tedious, who so desireth it, let him reade *Hippocrates de flatibus*: also Auicen, and Rasis haue written copiously thereof. And you ought to obserue aire as meate; cold sicknesses require warme aire, drie sicknesses moist aire: so in the contraries, to them that be long sicke, change of aire is very commodious; & to such as be in health, a temperate aire is most holesom. And where the aire is infected and corrupted, I haue set downe most excellent perfumes, for the correcting and purging thereof both for the streets, houses and chambers, and by the vse thereof the euill qualitye of the aire shalbe taken away.

Both in feuers
dropies,
rhumes falling
sickness.

In eating and drinking.

In eating and drinking, we ought to consider that the meates that we eate and receiue for the nourishment of our bodies be swæte and holesome, yelding good iuyce: for such as the meat is, such humors it breedeth in the body: if it be harde of digestion it dooth debilitate and weaken nature, and ouercharge the alteratiue vertue of the stomacke: if swæte, it breedeth oppilations, whereof dangerous feuers arise; soluer cooleth nature and hasteneth age: moist dooth putrifie and hasten age, drie sucketh vp naturall moisture, salt dooth fret, bitter dooth not nourish, so that in diuersitie of meates is great diuersitie of qualitie. A man that is in health ought to vse a temperate diet, and feeding sparingly vpon one,

Galen de humoribus.

Qualities.

two

Quantity.

Ecc. 7.

*Galen. iuuent.
inēbrorum lib. 1.
cap. 4.*

**Heate is the
cause of dig-
estion.**

two or three dishes at the most, and if we meane to
live in anie health of bodie all superfluitie, & repletion
of meates is to be abhorred. Consider with thy selfe,
thou art a man indued with reason, and therefore in
thy diet and all other thy actions let reason and tem-
perance governe thine appetite & affections: through
surfetting manie one hath perished, but he that die-
teth himselfe, prolongeth his life. The varietie of
meates at one meale bringeth paine vnto the sto-
macke, offendeth nature, and doth ingender and be-
get many diseases, as Galen witnesseth, reason tea-
cheth, and experience approueth. Therefore whoso is
in health, and desireth to continue therein, let him ob-
serue this rule. Let his meate that he vseth be whol-
some & nourishing, such as best agreeth with his na-
ture and complexion: for vnto some men beefe is
more holefome and better then chickens, or such
like fine meates: the reason is, digestion is strong
through heate, as in cholerike persons, in whom light
and fine meates are rather burnt then digested: there-
fore grosser meates are for them more holefome
and better. And let him also note what meates doe
offend, or disagree with him, and let him refuse it as
hurtfull: and in so doing he shall be a Physitian vnto
himselfe. Note also that thou maist eate more meate
in winter then in sommer, because digestion is more
strong, by reason that naturall heat is inclosed in the
stomacke, but in summer vniuersally spread abroad
into the whole body: so the stomacke wanting this
naturall heate, digestion is thereby more weake.
Cholerike persons and children may eate oftner then
anie other, by reason of their heate and quicke
digestion. Time and place will not permit mee to
write what I would concerning diet, the obseruati-
on whereof is a verie speciall meanes for the preser-
uation of health: & many times sicknesse are cured by
the

the benefit of diet. In hote sicknesse vse a cold diet: in a moiste sicknesse vse a drying diet, Contraria contrariis curantur: all distemperatures are cured by their contraries. I will here end of diet: wishing thee to remember this saying of Hippocrates, *Studium sanitatis est non satiarı cibis*, the means or studie to preserve health, is to eschue fulnesse or superfluitie of meates and drinkes. So is it indeede, and especially in a time of sicknes, as this is. And it is now exceeding good with all your meates to vse sharpe sauces made with vinegar, or rose vinegar, Drenges, Limons, Pomegranates, and a little Cinnamon and Maces. But forbear and refuse all hot spices, and strong wines, Onions, Garlike, Leekes, Cabage, Radish, Rocket, and such like: the vse of them is verie hurtfull and dangerous. But these are good and wholesome: Borage, buglosse, soxrell, endiue, cichorie, violets, spinage, betonie, egrimonie, they are good both in salades, sauces, and broth: and your diet ought in this time of infection to bee coling and drying.

Auic.
Hippocrat. in
Aphorif.

Except one
draught for a
cold and weake
stomacke.

Of sleeping and waking.

God hath created the day for man to labour in his vocation and calling, and the night to rest and sleepe, which is so naturall and needfull, that without it wee cannot liue. In sleepe our senses haue their rest, the powers animall are therewith comforted & strengthened, the mind quieted, digestion furthered, and finally the strength of the body maintained: and without sleepe wise men should be soone chaunged into idiote foles. And sleepe is no lesse needfull for the preservation of our liues then foode. These are of themselues good, but we, through the abuse of them, change their natures, and make them hurtfull vnto

Arist. de som.
Somnus causatur
ex vapore cibi,
qui vadit ad ce-
rebrum.

Moderate sleep
is good, and
greatly com-
forts nature.

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vs. Immoderate sleepe, and sleeping in the day is ver-
ry euill: it dulseth the wit, it replicats and fills the bo-
die with euill humours, it ingendreth rheume, and
maketh the body apt vnto palsies, apoplexies, falling
sickness, inpossumes; and finally, slow and vnapt
vnto any honest exercise.

Sleepe in the
day makes the
body apt to in-
fection in this
time of sicknes.

Note also that we ought not to sleepe immediate-
ly after meat before it be descended from the mouth
of the stomacke, for thereby digestion is corrupted,
and paines, and noise in the belly ingendred: Also
our sleepe is made vnquiet and troubled by euill va-
pours ascending: therefore I counsell all men that
are in health, and desire the continuance thereof,
that they auoid sleeping in the day time, especially
lying vpon a bed: and if they must needs sleepe, be-
ing accustomed so to do, let them take a nap sitting
in a chaire. And in manie sicknesses sleepe is dan-
gerous: so is it after the receiuing of any poison, or
vnto a person infected with the pestilence: the reason
is, sleep draweth the blood and spirits inward, & there-
withall attracteth the venome vnto the nutrimentall
or vitall partes: therefore if a person doubt that he is
infected, let him restraîne from sleepe, and let him
take without delay some good medicine set doونه a-
gainst the sicknesse, and sweate therewithall.

*Excessus nimium
nature inimicus.*

And as I haue shewed the inconuenience of too
much, or immoderate sleepe: so I say ouer-much
watching is no lesse hurtfull vnto nature. It doth
debilitate the powers animall: it weakeneth the na-
turall strength of the bodie, bringeth consumptions,
breedeth melancholie, and oftentimes the frensie.
Therefore both in this and all other things, we must
 vse temperance, sobrietie and moderation.

Of exercise and rest.

Galen counselleth vs, if we desire to preserve ^{Galen. in regim. sanitat.} health, that we vse exercise of bodie: it makes digestion strong, and moze quicke alteration, and also better nourishing: it strengtheneth the bodie, it increaseth heat, drieth rheumes, it openeth the pores of the bodie, whereby humours offending nature are expulsed: it is indeede the preseruer and maintainer of health, as Galen, Auicen, and Corn. Celsus teach, and experience approueth.

Idlenesse and rest is a contrarie vnto exercise: it is the mother of ignorance, the nurse of diseases, it corrupteth the mind, it dulleth the bodie, filling and repleating it with superfluous and euill humours, which breede manie sicknesses. And as exercise and labour is a preseruer of health, so idleness is the shorter of life, enemy vnto the soule and body, and very vnprofitable in a Common-wealth, and also hurtful in a priuate house. And remember this, that vehement exercise be not vsed presently after meate, for it will conuiege crude and vndigested iuyce vnto each part, which is very euil & hurtfull. But exercise is good before meate, and two or thre howers after meate, being moderately vsed. Exercise is best and most conuenient, when the first and second digestion is complete, as well in the stomacke, as in the vaines. But in such a time of infection as this is, I cannot commend exercise, because it will too much open the pores, and the pores being opened, the bodie is apt to receiue the infectious aire. Much moze would I say of the benefit of exercise, and the inconuenience of idlenesse, but that I should be ouer tedious in this place.

Of fulpesse and emptinesse.

All fulnesse and superfluitie of meates are to be eschued, for as much as they make repletion: And all bodies in whom there is repletion, are apt to bee infected. And such bodies must endeavour to keepe themselves soluble: All euacuations are good for them, as purging and bleeding, except some speciall cause doth forbid it: And let them vse a sparing and frugall diet. And they may safely, and with great profit vse the pill I haue set downe before in my booke. And as I haue said, repletion is an enemy vnto health, bringing and begetting sicknesse, and sometime sodaine death: so is too much fasting and emptinesse, no lesse hurtfull: it weakeneth the braine, and drieth the whole bodie, consuming the radicall moisture in man, and shortenech life.

And as repletion is to be abhorred and auoided, so is too much emptinesse to be eschewed: and as I haue said, we must vse a mediocritie in all things.

Of affections of the mind.

Affections of the mind are called by M. Cicero, *Perturbations*. Galen calleth them *Paschemata vel affectus animi*, and nothing is more hurtfull in this time of sicknesse, nor greater enemy vnto life, then feare, sorrow, anger, heavinesse and griefe of mind. Anger is a dangerous passion: it chafeth the blood, and disquieteth the heart: it inflameth the spirits: which ascending vp into the head, annoieth the animall powers or faculties. This passion cholericke persons, tyrants and foles are much troubled withall, and oftentimes in their wrath perform wicked and vnlawfull actions. Feare, sorrow, and griefe of mind are no lesse

It also increaseth wind, choler, & melancholy.

These passions of the mind are dangerous.

lesse hurtfull vnto the body: for they waste the naturall heat and moisture, wherein life consisteth; making the bodie leane and drie, whereupon consumption followeth: it dullecth the wit and vnderstanding, and draweth the spirits and bloud inward to the heart: and withall attracteth the venemous and infectious aire, if we liue within the compasse thereof. If I should here stand to write of all the perturbations for the mind, defining and distinguishing them one from another, shewing the wonderfull effects of them, and the inconuenience therof, I should be ouer tedious in this short Treatise, and it might seeme impertinent in this worke: onely this I wissh thee to remember, *Sub te erit appetitus tuus, & tu dominaberis illi*: Under thee shall be thine appetite, and thou shalt beare rule ouer it, saith the Lord. We must therefore maister our affections: for if they be not ouer ruled and gouerned by wisdom, they will exerce, and proue dangerous enemies both vnto soule and bodie. And in this time of sickness we ought specially to auoid these perturbations of the mind, and to vse all vertuous and commendable mirth, sweete musicke, good companie, and all laudable recreation that may delight you, and vse the perfumes in your chambers, and in other roomes of your houses that I haue set downe, being cast into a burning pot or chafing dish vpon a few coales. Do this euening and morning: the charge thereof is small, but the vtilitie is great. It purgeth the aire, and taketh away the euill qualitie thereof.

Now hauing shewed what ought to be auoided, it followeth, that I set downe preseruatiues that may resist all infection: which God assisting me, I will do.

First of all, I counsell all men in whom bloud doth abound, the which they may easily knowe themselves, by the heate of their bodies, colour, largenesse,

22 *Preseruatiues against the sicknesse,*

and fulnesse of their vaines, that they be let blood in the liuer vaine in the right arme: and let the quantitie be according vnto the strength of the person.

Also that all men in generall auoid all bathes and hote houles, and all vehement exercise, that may ouerheate the body, and inflame the blood.

Also the companie of women this hote and contagious time is verie hurtfull, and therefore ought to be vsed with great moderation.

Also walking verie early in a morning, and verie late in the euening, is hurtfull and dangerous. Also auoide all prease and throng of people where a multitude are assembled, & al noisome & vnsauourie places.

Now hauing shewed all the causes of the pestilence, and set downe the cure and remedie for euerie cause: I will by Gods assistance, for the care I haue of the preseruatiue of the inhabitants of this honorable citie, and for the loue I beare vnto them and my countrie, communicate vnto them most excellent and approued preseruatiues and of singular vertue: which whoso vseth them, shall not need to feare the infection of this contagious sickness. First, with an humble and contrite heart desire mercie of the Lord: and then commend thy selfe vnto his protection: which being done, vse the good meanes he hath ordained for thy health.

*Pilles of especiall vertue in preseruing
all that vse them.*

R. Good Aloes half an ounce washed in rosewater: of good myrrhe, of saffron, of each two drams: bole-armoniack. præp. one scruple: seed pearle one scruple: sir. of limons as much as wil suffice to make them in pilles, or in a masse.

Take

Take halfe a dramme hereof made in pilles euerie second or third day in the morning; faste after it thre or foure houres: but it shall be good for you to take a little thinne broth, or a little alebze, or fire or eight sponesfuls of white wine within an houre after, and vse your accustomed diet, as before.

Another pill that doth more moue the bodie, and giueth two stooles, or three in some bodies, and this is good for such as are costue, and in whom humours abound.

R. Good Rubarbe, chosen myrrhe, of each one dram: chosen aloes two drams: zedoarie roote one scruple: saffron one scruple: sirrup of Roses solutiue as much as will suffice to make the masse.

This pill purgeth gently, and preserveth the bodie from all infection.

Such bodies in whom humours doe abound, and are most commonly costue, may vse these pilles, taking half a dram euerie morning, for thre, foure, fife, or sixe dayes together, as they please. Take after it either a little thin broth, or of an alebze, or a draught of wine, if it be not too hote for your complexion, and vse your ordinarie diet as accustomed, if it be good.

Another very good Preseruatiue, and worthy of much commendations.

R. Of good Mithridatum halfe an ounce, Angelica root in powder two drams, of Theriaca andro. half an ounce, Bole armoniac. præp. two drams, conserues of Roses and Borage halfe an ounce, seede of
Take a little of this euery morning.

24 *Preseruatiues against the sicknesse,*

of Citrons two scruples, sirup of Limons one ounce, mix them, make halfe this receite.

Or this which is very good.

R. Good Mithridatum halfe an ounce, Conserues of Roses halfe an ounce, Bolearmoniack prep. two drams, mix them.

Take as much of this euery morning as a nut, and fast after it two or thre howers.

A good pill and an assured preseruatiue.

I would wish
ment to vse dai-
ly some one of
these preseruati-
tiue, and when
you take no
pills, vse some o-
ther preseruati-
tiue.

In hot com-
plexions with
Wine and
Rose-water.

R. Aloes optima foure drams, Iota in aqua Rosarum; Myrrh elect. two drams, Croci two drams, rad. Zedoaria one scruple, Boli armeni one scruple, fir. limonum Q. S. fiat massa.

Take halfe a dram of these pillles in the morning, you may mix it if you wil with a little white wine this sommer, and drinke it, and be free from infection.

Another of most excellent vertue, and an assured preseruatiue.

A princely pre-
seruatiue.

Let the Apo-
thecarie make
this for you.

R. Boli armeni prep. halfe an ounce, Dictamni albi two drams, Cinamoni three drams, Rosarum one dram, rad. Angelica two drams, rad Turmentilla, rad. Gentiana of each two drams, sem. Limonium one dram, Santalorum omnium ana one dram, Cornu cerui rasura, flo. Buglossa. fol. scabi, rad. turmentilla, rad. Zedoaria ana one dram, oxyaloes, nucis muscate, Granatum Iuniperi, ossis de corde cerui ana halfe a dram, Saphiri, hyacinthi, sinaragdi, rubini, Granati prep. ana one scruple, Margaritarum two scruples, foliorum Auri one scruple, pulueri-

puluerizantar & cum sir. exacetosa Q. S. fiat ele-
ctuarium.

This is to be taken euery morning, a scruple or
two scruples daily, and is a most excellent and an assu-
red preseruatiue against al infection.

*Another that defendeth all men that vse it, from
the infection of this contagious sicknesse.*

R. Theriaca Andromachi, mithridatum optimum ana
two drams, confer. Rosarum three drās, Boli arme-
ni prap. two scruples, sem. vel rad. Angelicæ two
scruples, sem. citri halfe a dram, sir. Limonum halfe
an ounce, misce.

A good preser-
uatiue.

Take of this euery morning, the quantitie of a haseł
nut, or any other time of the day if you goe among a
ny throng of people, or where the sicknesse is, but you
ought to faste after it a while.

*The common pills against the pestilence, that defend
al them that vse them from infection.*

R. Good Aloes halfe an ounce, Myrrhe, saffron of ei-
ther of them two drams, let them be beaten in a
morter, and put to them a little white Wine or
sweet wine, & incorporate it together, make them
in pills, & so take them if you will, half a dram in the
morning, and drink after them an hower a draught
of white wine: these although plaine, are very
good: & I would they were more vsed for their ver-
tue. But women great with child may not take of
these pills, neither of the other pills set down before:
let them content themselues to eate in a morning,
some conserues of sorrell, roses, or borrag, where-

*Rusi cont. pest.
Auicen in lib. 4.
Take these pills
euery second
day.*

E

with

with they may mix some sirrup of Limons, and let them be mery and vse a good diet, and good company to passe the time away, and this is the best medicine I can aduise them.

*That is O-
rings Limons
Pounggranats.

The vse of Oranges, Limons, and Pomgranats, is very good; so is Vinegar, cloues, maces, saffron, so-
rel with your meat, or * either of them in a morning
with sugar is good. Let all your meates be dzest and
saused with vinegar, Oranges, and Limons, maces
and saffron, and a little cinanon, and auoide al strong
wines, and hot spices.

Now hauing set downe most excellent preseruati-
tiues for the Gentilitie, Citizens and better sorte, it
solloweth, that I likewise teach the commons how
they may preserue themselves in this time of infectio:
but first of the Pomanders, which are apreseruatiue
against this infection for the Gentlewomen and Citi-
zens of this place.

*A very good Pomander to be worne of all
the better sort against this infection, and
stinking and noisome smells when
they go abroad.*

A good Po-
mander.

R. Labdanum, of the rinds of Citrons ana one dram;
of the three kinds of Sanders ana half a dram; wood
of Aloes, flowers of Buglosse, and Nenuphar,
Rose leaues ana two scruples, alipra muscata half a
scruple; Cloues, Marieró ana one scruple; Zedoary
roote one scruple, Beniamin one dram, Storax Ca-
lamita one dram and a half, Campher half a dram;
Muske, Amber greece ana foure graines; make
your simples in fine powder and mix them with
Rosewater, wherein gum dragagant hath bin dis-
solued

solued as much as will suffice to make your pomander.

This is a singular good pomander, sweet and comfortable, to be worne in this time of sicknesse against corrupt aires, stinking and noisom smells.

An other good Pomander, though not all thing so costly, to be worne against the infection of the aire.

R. Of the rinds of Citrons one dram; Storax, Calamint two drams, Labdanum one dramme, of all three kinds of Sanders, ana two scruples; flowers of Roses, Violets, and Nenuphar ana half a dram; liquid Storax, Benjamin, ana one dram; Campher one scruple, Musk and Ambergreece ana three graines, with Rose water, & gum Dragagant a little quantitie make your Pomander.

But here I had almost forgotten one preservative which many men commend, and is good in deede, but especially for fearefull persons, such I mean as live in feare of this sicknesse, and although I haue placed it last, yet not the least to be regarded: *Cito, longe & tarde*, we must flie away speedily, and we must go far off, and returne againe slowly, it is good for those that can conveniently so do. Let vs put our whole trust in the Lord, from whom cometh all helpe, and with contrite hearts for our iniquitie vse the good meanes that the Lord hath ordeined and created for vs, and cast away all feare, & I doubt not, but by Gods assistance this sickness shall be taken away.

To eate every morning as much as the kernell of A preservative.
a nut of Electuarium de ouo, is a good preservative.

Prefer.

So is treacle of Andromachus description, which you shal haue at the Apothecaries, mix with it as much Conserues of Roses.

Prefer.

Thre or foure graines of Bezoar stone taken in the morning in a sponesfull of scabious, or sorrell water, is a good preseruatiue.

Prefer.

So is a little Dialcordium taken in the morning the quantitie of two white peason.

Also to vse the roote of Angelica, stieped in vinegar to chew in your mouth as you go in the street is good, and to eate a little thereof.

Gentian, Zedoarie, Turmentill; chewed and kept in your mouth are good.

Sorrell eaten in the morning with a little good Vinegar like a sallet, is very good: the vse of Oranges and Limons is very good, Pomegranates and Vinegar.

It is good euery morning betime, to take some good preseruatiue, and before you goe abroade, it shall not be amisse to eate something to your breakfast that is holesome, as bred, and sweet butter, a potcht egge with vinegar, or some other thing as you are prouided, & vse alway in going into any infected place a roote of Angelica to chew vpon in your mouth, a little sponge dipt in Rose-vinegar to smel vnto often times is good, put into a pomander box of iuorie.

Also to weare a Pomander about your necke and smell to it oftentimes, is very good.

Let your chāber be dressed with sweet flowers as these, sweet mints, time, penerial, carnations, roseleaves: and let your chamber bee strued with graine rushes, Wineleaves, Oken leaues, and Willow leaues & Mintes.

If you haue any windowes towards the North or northeast keep them open in clere daies; your chamber ought also to bee perfumed oftentimes, with the perfumes taught in this book; you may vse Juniper Benjamin, Storax and wood of Aloes.

For your diet.

Pong Button, Meale, Kid, Capons, Hennes, Chickens, Rabbits, Partridge, Fesant, Quaille, Plovers, small birdes of the fields, Pigeons, swæte butter, potched egges with vinegar, but not in hot complexions.

Water-fowles are not good, neither is Porke, or olde powdered Beefe.

But Fishes from fresh riuers is very good eaten with vinegar, and good sauce, they coole the bloud well.

Let your drinke bee small beere, and well brewed, and sometimes a cup of white wine mixed with water for hot complexions, with Borrage, and Buglosse, but eschew all hot and swæet wines.

Herbes that be good to bee used, Sorrel, Endiue, Succorie, Borrage, Buglosse, Parsely, Marigoldes, Time, Marierom, Betonie, Scabious, Ilope, Pints, Purslane, Pimpernell, Rue, Angelica, Cardus Benedictus, Lettuce.

Make your sauce with Cytrin, Limons, Dreg, Sorrell, Winegar, Maces, Saffron, Barberies, and such like.

Raw, & pong fruit is hurtful, so is Garlick, Onions, Leekes, Radish, Rocket, Mustarde, Pepper, and hot spices, and al hot wines, and all these are hurtfull, & so are al swæet meates: let your diet be coling & drying.

*Preseruatiues for the Commons and Contry-
men, who haue not an Apothecarie
at hand.*

Take of Rue or Herbe grace two ounces, of the pong buds of Angelica, two ounces; or for want ther

of, of the roote or seede one ounce, Bolearmoniacke prepared one ounce, of Juniper berries one ounce, of walnuts cleane picked from their skins two ounces, Good figges in number five or seven, of Saffron five ounces. Let these be well beaten together in a mortar the space of one houre, and then put in your vinegar, and incorporate them together. Which being done, put it into some sweete gallie pot or glasse, and cover it close: and take thereof daily in the morning the quantitie of a nutmeg. Or you may eate thereof at anie time going nere, or in any infectious place.

*Another good preservative of no lesse vertue
in resisting all infection.*

R. Of holy Thistle, or for want thereof, our Ladies Thistle so called, Betonie, Angelica, Scabious, Sorrell, Pimpernell, Turmentill, of either of these a handfull, Gentian roots also, if they may be had.

Bruse all these in a stone mortar a little, and put thereto a pinte of good vinegar, and halfe a pinte of white wine, and put them into a still, and draw forth the water, and take two or three spoonfulls thereof euerie morning fasting, and be free from all infection.

The roote of Angelica laid or steeped in good vinegar all night, and a little thereof taken in the morning is a good preservative. The seedes are of the like vertue.

Another good preservative that defendeth all from infection.

For the commons.

Take of the kernels of walnuts three ounces, rue one ounce and a halfe, fine bole armoniack one ounce,
roote

root of Angelica & Turmentill of either an ounce,
good figs three ounces, Myrrhe three drams, Saf-
fron foure peniworth.

Let these be beaten a good space in a mortar, then
put thereto two or three spoonfuls of good vinegar,
and as much Rosewater, and incorporate them well
together, eate hereof as much as a hazell nut
in the morning, and at anie other time of the day go-
ing where the infection is, and bee free from all infe-
ction.

Now such as desire to live in safety, and yet would
bestow no cost for their preservatiō, let them vse this.

R. Figges seuen or eight in number, Rue one hand- For the Com-
full, the kernels of ten or twelue walnuts cleane mons.
picked from their skinnies, foure or fixe spoonfuls
of good vinegar, beat these together in a mortar,
and keepe it close in a boxe, and eate thereof euery
morning, and it is good to defend thee from the
infection.

Galen commendeth Garlicke, calling it the poore
mans treacle, but vndoubtedly it is too hote to be ea-
ten of cholericke persons, or sanguine, or in a hote
season, and therefore I cannot commend it, except in
cold, moist and rheumaticke bodies, for whom it may
be good.

I haue set downe, courteous Reader, diuers and
sundry preseruatiues that you may take your choise:
vse them in the name of God. And this I dare bold-
ly affirme, there are in my booke as good as are known
and sufficient for thy preservation by Gods grace.

Now it followeth, that I write of confections, ele-
ctuaries, and potions, required in the cure of the pe-
stilence.

An Electuarie of great and singular vertue in curing of the pestilence, being taken in time before it be sciled at the heart, and nature utterly overcome.

R. Bolearmoniack prepared two ounces, terra sigillata one ounce, Myrrhe sixe drams, rootes of Gentian, Zedoary, Angelica and Dictamni, of each three drams red corall, red saunders of each a dram and a half, saffron one dram & a half, yellow saunders one dram, turmetil, scabious, leaues of Cardus benedictus or holy thistle of each a dram & a halfe, flowers of marigolds one dramme, the bones of a Harts heart halfe a dramme or two scruples, Basill seede halfe a dram, good seed pearle two scruples, vnicornes horne two scruples, leafe gold two scruples, harts horne one dram. Let all these be made in fine powder euery one by it self. Thē take sirrup of Limons and sorrell, as much as will be sufficient to make it in an electuarie. Adde hereunto good Mithridatum one ounce.

He that is infected with the pestilence, let him take one dram or one dram and a halfe of this medicine, according to his strength with water of Scabious, Angelica, or Cardus benedictus the quantitie of nine or ten sponesfuls, it must be taken warme, and procure the patient to sweate after two, three or foure houres: which if he cannot easily doe, then vse the meanes, as I haue taught in this booke, by putting in of bottles fild with hot water, & if it should so chance the patient should vomit, then giue him as much more; and if he vomit againe, let him wash his mouth with Rose water and vinegar, and receiue his medicine againe, the quantitie before taught, and vndoubtedly by this meanes the venemous infection shal be expelled,

For want of
these waters
take posset
drink made
w white wine.

expulled, the heart comforted, and the life preserved
through Gods mercie and goodnes.

*Another Electuary curing the pestilence, being ta-
ken within twelue, sixteene or eighteene
houres, after the person is in-
fected.*

Electuarium de ouo.

R. Ouum gallinæ recens, & educto per apicem alba-
mine, id quod vacuum est, croco orientali imple, ² A medicine of
vitellum non auferendo: postea cum alio putamine singular vertue
iterum occlude, ne quid transpiret, & lento igne in curing this
tamdiu assa in ollula, donec tota oui testa ad nigre- sicknesse.
dinem deueniat, exempta è testa materia exsic-
cetur vt in mortario exquisitissimè contundi & in
puluerem redigi queat, addendo pulueris sinapis
albi quantum prædicta omnia ponderant, postea,

R. Fol. Dictamni albi, rad. turmentillæ, Zedoariæ
ana ꝓ ij. rad. gentianæ, angelicæ, granatorum iuni-
peri ana ꝓ iij. fol. Card. benedict. rad. doronici, ana
ꝓ j. Cardamomi, cornu cerui rasuræ ana ꝓ ss. myrrhæ
ꝓ ij. ossis de corde cerui scrup. ij. Margaritarum ꝓ i. • :
camphuræ ꝓ ii. santalorum omnium ana ꝓ i. pulueri- • :
zetur omnia sing. per se, misc. omnia simul in mor-
tario, & tandem appone Theriaca Andromachi
ad pondus omnium, & iterum pistillo fortiter con-
tunde & commisce per tres quasi integras horas,
agitando fiat electuarium,

When any person is infected, let him take a dram
or somewhat more, according vnto his strength, mixe
and dissolue it in water of Scabious, Roses, or En-
diue, as you can haue, or in them altogether the qua-

A dram and a
scruple is suffi-
cient for a any
man.

¶

tity

title or measure of eight spoonfulls, & make it warme, and drinke it in Gods name, sweate well thereupon, and thou shalt be deliuered from danger of the sicknesse, and is a most approued medicine and speedie remedie, if it be taken in time: for herein consisteth the danger, namely delay, in which time the venome pierced vnto the heart, and there settleth, and vanquisheth the vitall spirits. For this is most certaine, as I haue often seene and approued, that those that take and vse in the very beginning of their sicknesse, some good meanes, scarce two in tenne die, but very speedily recover their former health.

Delay in this
sicknes is verie
dangerous, and
commonly
bringeth death

And truly I cannot but lament the folly of many people, who feeling themselves sicke, driue forth and delay the time, some trusting to their strength and youth: other some take some light and trifling medicine to no purpose, and manie other blinded with a foolish opinion, that physicke can doe them no good: and this is the cause whie so manie die of this sickness, as they now do.

Note this, that if a person doe vomite vpon his medicine, that then you cause him to wash his mouth with rosewater and vinegar, and giue him as much more, if he cast it vpon againe, do as before vntill he keepe it.

*A singular confection for the cure of the
Pestilence.*

A good confection
for curing the pestilence.

R. Rad. Angelice, rad. Gentiane, rad. Zedoarie, rad. Turmentille, rad. Dictamni, rad. Valeriane, rad. morsus diaboli, rad. Arist. rotunde, rad. asari, rad. serpentarie, herb. scordii, card. benedicti, ruta, galange, flor. calendule, sem. citri, sem. acetose, baccharum lauri, ossis de corde cerui, cornu cerui preparati, ana ʒ ii. Croci, thuris, santalorum omnium, ana ʒ i. Cynamomi, myrrha, boli armeni preparati, ter-

re sigillata, camphure, ana ꝑ iiii. spec. diagem. cal.
& frig. spec. dianarg. cal. & frig. spec. diambra ana
ꝑ j. succi scordii, succi calendula ana vnc. i. Com-
miscetur omnia cum syrupo acctositatis citri q. s.
incorporentur ad formam opitatae, adde mithri-
datum Andromachi vnc. iii. & theriaca opti. vnc. i.
& semis. aqua angelicae vnc. ii. misc.

Take one dram and a halfe, or two drammes of
this confection, or two drammes and a half, according
to the age and strength of the patient, with water of
Scabious, Cardus benedictus, or Angelica nine or
ten sponesfuls, made warme and mixed wel together,
let him drinke it and sweate well thereupon.

*Another that cureth the Pestilence, and expulseth al
venemous infection.*

R. Bolearmoniack prepared halfe an ounce, Cinamon
two drams, roote of gentian, angelica, Zedoarie,
turmentil ana two drams; seed of citrons, red rose
leaves, harts horne rasped, of the three kinds of
Saunders of each one dram; juniper berries, halfe
a dram; nutmegge, the bone of the deares heart,
ii. scrup. seede pearle and orient one dramme; saf-
fron one dram, red corall two scruples, rinds of ci-
trons two scruples, fragments or peeces of the fine
precious stones, Saphiri, Hyacinthi, Smaragdi, Ru-
bini, granati præp. ana one scruple, lease gold one
scruple, bezoar stone one scruple.

4
Electuarium
contra pestem
cum gemmis

Make these into most fine powder severally, which
being done, put thereto as much sirrup of limons as
will make it in forme of an electuarie, making it som-
thing thick, & putting thereto of good Mithridatum
three ounces, mixe them. This being taken ʒ weight
of one dram or a dram and a halfe, or two drams for a

36 *Preseruatiues against the Sicknes*

strōg person in water of Scabious. Angelica, or Cardus benedictus sweating therewithal, cureth y person speedily of y pestilence, expulsiug it by sweat & vrine.

Another for the commons and countrimen, where these aforesaid set downe cannot be had.

R. Good Mithridatum Andromachus a dram & a half, good Treacle, I meane not the cōmon treacle sold at the Mercers, but at the Apothecaries, called Theriaca Andromach. one dram. Mixe these together, and take it in a little posset drink made with white wine, and sweate well therewith, and this cureth the pestilence. If any fore doe arise, then vse the meanes, as I haue taught in this booke, to ripen or suppurate the sore: which being done, let it be opened and drawne forth.

Another medicine or remedie for the Commons and Contriemen, very good and effectuell.

Take a great white Onion, cut off the top, and with your knife pike forth the coze, and make a wide hollownesse in the middle, which you must fill vp with good treacle, from the Apothecaries called Theriaca Andromachi, or Andromachs treacle, let it bee in weight one dram and a halfe: this being put in to the Onion, couer it with that you cut off before, and passe it ouer and rost it in the inbers, and being soft stampe it in a mortar, and straine it through a cloth, and with two or thre sponfuls of posset drinke mixed with it, take it and sweate thereupon as long as you can, and this wil expulse it from the hart.

Or this which is very good.

R. Mithridatum two drams, Venice treacle one dram, mix them with water of Angelica, Cardus Benedictus, or Scabious, or for want therof posset drink made with white wine, and sweate well.

These

These three last medicines I haue set downe for them that cannot haue speedily the other aforesaid; and although they seeme meane, yet are they of great vertue in this sicknesse, and cure them that take it in time in the beginning of their sicknesse, obseruing the order of this booke therewithall.

The signes that signifie and declare a person to be infected with the pestilence.

The first is, a great paine and heauinesse in the head. 1.

The second is, hee feeleth great heat within his bodie, and the outward partes cold and readie to shake, and is thirstie and drie therewithal. 2.

The third signe is, he cannot draw his breath easily, but with some paine and difficultie. 3.

The fourth signe is, he hath a great desire to sleepe, and can very hardly refraine from sleeeping, but beware hee sleepe not. And sometimes watching doth vex and trouble him as much and cannot sleepe. 4.

The fift signe is, swelling in the stomacke with much paine, breaking forth with stinking sweat. 5.

The sixt signe is, diuers & heauie lookes of the eyes, seeing all things of one colour, as greene or yelow, and the eyes are changed in their colour. 6.

The seuenth signe is, losse of appetite, vnsauourie tasste, bitternesse of the mouth sowre and stinking. 7.

The eight signe is, wambling of the stomacke, and a desire to vomite, and sometime vomiting humors bitter and of diuers colours. 8.

The ninth signe is, the pulse beateth swift and deepe. 9.

The tenth signe is, a heauinesse, and dulnesse in all the body, and a faintnes and a weakenesse of the limmes. 10.

These are manifest signes that the heart hath drawne the venom vnto it by attraction of the aire by the inspiration of the arteries to the heart.

I 2.

The eleuenth signe is, the vyine most commonly is troubled, thick & like beastes water, & drinking, but smel to it not if you loue your health: but oftentimes the water doth not shew at all, especially in the beginning of the sicknesse, therefore trust not vnto the water, but looke vnto the other signes here aboue set downe.

The twelfth and last signe, and surest of all other, is, there ariseth in the necke, vnder the arme, or in the flanke, a tumor, or swelling, or in some other part of the bodie there appeareth any red, greenish, or blackish coloured soze, these are most apparant signes to the eye, that this person is infected with the pestilence.

But take heede, be not deceived: for oftentimes a person is strongly infected with the Pestilence, and hath neither Apostume, Carbuncle, nor botch appearing, in two or thre dayes, by which time hee is nere his death: therefore when a botch doth not appeare speedily, it is alwaies an euill signe and dangerous. The reason hereof is, nature is weake, and the infection and poison is strong and furious: and nature being weake as in children, and in aged persons, and in others also, through the euill disposition of the body, is not able to make resistance against so furious, and puissant an enemy, and to expulse the infection or poison. And this is the verie reason and cause, why in some persons there appeareth no botch, or soze, but other certaine markes, or spots, as I may call them.

Now contrariwise, when the infection or poison is more milde and weake, and nature strong, then she gathering her power and force together strineth and resisteth the infection, and expulseth the poison from the heart, and other the principall members vnto some emundorie or cleansing place, where it may be best purged & avoided. Now this is a good signe, that nature is strong, and hath preuailed against the infectious

The reason why no sore appeareth in some persons.

The reason of the appearing of a sore or botch.

tious poison; so is it a *Verbe*, if the soze arise not nere
 about the heart, or throat, or som such dangerous
 place. And againe nature must now forthwith bee
 aided; leass the venom gathering strength, by the pu-
 trefaction of the humors within the body, returne a-
 gaine vnto the heart. Therefore I say the heart must
 be strengthened with cordialles, and also speedily
 comforted: and the other principal members likewise.
 For we commonly see notwithstanding the botch be
 thrust forth by nature, yet the person often and most
 commonlie dyeth, whereof the greatest and most
 part might liue, if helpe in due time were admi-
 nistred. And sometimes the infection is so strong, and
 the Body so weake through corrupt and vitious hu-
 mors, that nature is sodainly ouercome; and the spi-
 rits of life expelled. And this infection naturallie flie-
 eth with all possible speed to the heart, as the princi-
 pal member of life, to surprize it, & pierceth sooner in-
 to the heart of cholerick persons then any other com-
 plexion; although the sanguine be more apt to be in-
 fected by reason of their heat and moissure, and phleg-
 matick are also apt through humiditie, that is in them:
 the melanchelic are not apt to be infected, but hardlie
 cured beeing infected.

The heart
 ought with all
 speed to bee
 comforted.

No helpe in
 some persons
 but death fol-
 loweth.

Venena Princi-
pes partes petunt.
Gal.

What bodies
 soonest infected?
 I shewed you
 before.

Now, forasmuch as this sicknesse is swift, fierce,
 and dangerous, and speedily expulseth life, if it be not
 prevented in time by good medicine: Let vs I say
 leaue our follie, in delaying to vse the meanes for our
 helpe, remembring this good counsell.

Principijs obsta, sero medicina paratur &c.

We must stop the beginniges, medicines come too
 late, nature beeing ouercome through the long suffer-
 ring of the euil. And what is the reaso that so many dy-
 of this sicknesse as they doe, I think you wil answere
 me it is Gods hand and visitation, & *contra mortem*
non est remedium: I grant indiede it is Gods visitati-
 on,

As hoſe feuers

The cauſe ſo
many die of
this ſickneſs.

on, and ſo is all other ſickneſſes. And this is the difference, this ſickneſſe is ſtrong, ſwift, and dangerous, and killeth many through his violence, and venomous quality: ſome other more mild, yet killeth alſo in ſome ſhort time, if it be not prevented: and ſome other ſo mild & weake, that nature being ſtrong doth overcome hir ſelfe with good diet without the benefit of medicines. The verie cauſes indeed that ſo many die of this ſickneſſe are two. The firſt is the ſtrength, power, and venomous qualitie of this ſickneſs, ſpeedily ſurprizing the vitall ſpirits.

The ſecond cauſe is, our delay to uſe medicine in time, and not uſing god and effectuall medicines, ſuch as haue vertue by Gods grace giuen vnto them for the curing and withſtanding of this violent ſickneſs. We muſt relie vpon God, ſiring our whole truſt in him, and thankfully and diligently uſe the good meanes that hee hath ordained and created, for our health and helpe in time of ſickneſs.

And againſt this contagious ſickneſſe, I haue ſet downe good preſeruatiues, which being vſed, will by Gods grace prevent the danger. And alſo moſt excellent and approued remedies for this ſickneſſe, that whoſo vſeth them in time, ſhal vndoubtedly by Gods grace and mercie be ſpeedily cured. Now it ſolloweth, that I teach the vſe of them, and the true and perfect cure of the peſtilence, and what is to be obſerued in the cure thereof.

And firſt, I will teach the cure of the peſtilence when no botch or ſore appeareth, and how to prevent the riſing of any botch or ſore moſt commonly in all perſons.

The

*The cure of the Pestilence, when no botch, or sore
appeareth, and how to preuent the rising of
any botch or sores most commonly
in all persons.*

In the cure of this sickness there are three intentions especially required. The first is to aide and helpe nature, to expell the infection and venemous poison. The second is to comfort the heart, and other the principall members of the body. The third is a good obseruation in diet, afterward to be used. And at the first when any person feeleth himselfe sicke, let him well consider, whether any of the signes before set downe, that signifie a person infected, be in him or no: & if he find any of them at al in himselfe, then let him be assured it is the sickness. But heere hee must not deferre the time, doubting, and making farther trial, whether it bee or no: For in this time when the pestilence reigneth, there are few other sicknesses. The nature of this venemous and corrupt aire is to alter and conuert other sicknesses into the pestilence, as we find most true by experience. And againe, the nature and qualitie of this dangerous sickness, is, euer with all swiftnesse to approach and assaile the heart the principall member and fountaine of life. Heere may it appeare, how dangerous delay is in this sickness, in not vsing some good and approued medicine, that hath vertue through Gods gift to withstand the force thereof, and power to expell the venemous infection of this contagious sickness. Now to preuent this Lyon of his pray, note what is to be done.

First, when any feeleth himselfe sicke or euill at ease, if the sickness begin hote with paine in his head, if he be of a sanguine or cholericke complexion, or hath a plethoricke bodie, that is, a bodie full of hu-
moors,

3. Intentions
required in the
cure of this
sickness.

Beware you
sleepe not vntill
you haue ta-
ken your me-
dicine, & eight
houres after.

Use help in the
first beginning

Who ought to
bleede.

moys, large veines and full: let euery such person in anie wise be let bloud in the liuer vaine & right arme. And if there should be felt anie sozenesse in any side of the body more then the other; then let him bleede in that arme on the side griened; which being done, let the chirurgion decently bind vp his arme: and if the person be weakke, then let this be done in his bed, and with speede let him take one of the foure medicines set downe before in this booke for the cure of the pestilence, the quantitie and the maner is there set downe. Let him receiue his medicine warme, and procure him to sweat: which if he cannot easily doe, then must you fill some bottles with hot water, and set them in the bed about him, by which meanes you shall cause him to sweate speedily. Let him continue sweating three, foure, or 5. houres, or according to his strength, as he can endure it, giuing him, if he be verie drie in his sweate, a little of one of the cordiall confections set downe in this booke, to be vsed to a person after his sweat. And the keeper must take great heede that the sicke person sleepe not: For whosoever is infected with the sicknes, must carefully be kept from sleepe, vntill they haue bled, if they may bleede, and taken their medicine, and sweate five or sixe houres after, and in so doing all for the most part shall bee speedily cured of this sicknes. The patient hauing sweat well, drie his bodie with warme and soft clothes, and if the sheetes be wet with sweat, then pul them away, and let him rest in Gods name, so hee sleepe not. And giue him to eate sometimes of one of the confections, that comforteth the heart, that giueth great comfort and strength vnto the body and principall members thereof, and therefore not to be omitted. Two houres after his sweate giue him to eate some broth made with a chicken or a capon. In which broth boile Cardue, Borage, Buglosse, and a little parsley, raisins of the

Giue him in
his sweating, if
he be very drie,
som of the cor-
diall sirrup set
downe in this
booke halfe a
spoonfull, or a
spoonfull at a
time.

the sunne, and two or three dates, and a little whole mace. Let his drinke be good, stale, and middle ale, wherein you must boile whole mace and some sugar. And if he be very drie, as commonly in this sicknesse they are, then giue him a spoonfull of one of the syrups set downe in this booke for that purpose, which doth both asswage thirst and drie-nesse, and comforts the heart withall, he may vse to take a spoonfull when he is drie.

What drinke the patient ought to vse. To mitigate and take away his drie-nesse and thirst.

His diet must be chickens, capon, rabbit, partridge or such like: but for want thereof young mutton or beale: and let him vse with his meate limons, oranges, pomegranats, good vinegar, graines of paradise, mace, a little saffron. Let his chamber be perfumed with the balles or trochises set downe in this booke before for the purging and amending of the aire. Use them three or foure times in the day, and for want thereof take Beniamin, Stozar calamita & liquid, wood of Aloes, and burne it in some chafingdish or summing pot for the purging of the aire in the chamber. And diuers times sprinkle his chamber with vinegar, or water and vinegar together. Now within five or sixe houres after his sweate, or if it be longer it is the better, let him sleepe in Gods name, and remember that you giue the patient oftentimes in the day one of the confections set downe in this booke, to comfort the heart, & giue him his broth and meat a little at a time, and the oftener, and giue him sometimes a cake of Panus Christit to eate. And aboue all things, let him be of good comfort, firing his hope aboue in the Almighty, from whom cometh all help, health, and comfort: for obseruing what I haue taught, there is no danger of death: and for the most part all they that vse this order and direction, recouer and be free from all danger within two or three dayes, except some verie few, that haue vnfound and very corrupt

But my perfumes set downe are far better to be vsed.

Let him sleepe one or two houers to preuent paine and lightnes of the head.

God is the author of health.

bodies before the infection. And this will I undertake by Gods leaue and his holy assistance to performe, and that not one in ffire persons shall die that taketh a good medicine, and that blesch this order and followeth my direction: for by this meanes of taking away of bloud, euacuation by sweate and purging the bodie, the infection and poisoned matter is expelled: insomuch that seldome riseth anie botch or soze, because the matter whereof the botch ariseth is otherwise cast forth. And if any doe arise, as sometimes there doth, by diligent foresight and good application it may speedily be brought to suppuration, and drawne forth. But if no botch do arise within two dayes after his sweate, then doth none arise at all, doing as I shall shew you. The third or rather the second day, if he be any thing strong, and no botch appearing, giue the patient this potion underwritten, which will purge forth the rest or remnant of the venemous infection.

Here purging is
good, & ought
to be vsed.

*A purging potion of great vertue, that expulseth all
venemous and corrupt humours
from the body.*

Here I warne all men that they meddle with no purging medicine when the botch or carbuncle appeareth, and groweth towards ripenesse: for so shall they draw the venome in againe, which nature hath put forth before.

A purging po-
tion to be ta-
ken the second
day after sweate
if no botch or
soze appeare,

R. Leaues and flowers of holy Thistle, Scabious, Turmentill, three leaued grasse, of each a little handfull, Gentian, Tamarins, of each two scruples: good Rubarbe one dram: water of Buglosse and endiue, of each an ounce and a halfe, Sene three drams: water of Scabious one ounce, flowers of Borage a little handfull; make your infusion, which being done,

done, put thereto diacatholicon halfe an ounce,
Manna halfe an ounce, sir. Ros. solutiue one ounce.

This potion hath a most excellent propertie in
purging the bodie from venemous and corrupt hu-
mours, as the learned may iudge at the sight thereof.
This potion must be taken of the patient the secōd or
third day at the furthest after his sweating, when no
botch appeareth. And let him forbear to eate, drink,
or sleep, until it hath wrought his effect, which is in gi-
uing sweate, or seuen stoles. Afterward let him re-
ceiue some broth, and vse a good diet, and also vse his
cordiall confection for thrée, foure or fīue dayes, and
rest in health in Gods name, for he shall neede no fur-
ther physicke: if he be disposed he may take the poti-
on aboue writtē another day, for y^e thorough-purging
of his body, and it shall be good so to do.

If it be not on
the change or
full of the
Moone.

This is the true and perfect cure of the pestilence,
being vsed in time, I meane in the beginning of the
sicknes, within foure, or six, or in some within twelue
houres: the sōner the better, for in a little time
this venemous infection gathereth strength, by the e-
uill humours which it turneth into putrifaction, and
swiftly assaulteth the heart, and without spēdy and
good remedie, as we see dayly, death followeth.

Now it followeth that I teach the way or meanes
to cure such in whom the botch appeareth, which
(God assisting me) I will doe.

*The way or meanes to cure such in whom the
botch appeareth.*

This sicknesse (the pestilence) is a fierce, swift, and
dangerous disease, and verie quickly destroyeth na-
ture: therefore I counsell all men againe, to vse at the
first some spēdie helpe: for gining it sufferance but a
little

Great folly in
many men, to
refuse the
means of their
health.

little time it resisteth all cure, neither is it in humaine
powder to helpe it, as we dayly see. Where I cannot
but lament the follie of manie people, who neglect
the vse of god means in time: Some foolishly concei-
fed, that physicke can do them no good: Some other
vsing some light and trifling medicine to no purpose:
Some other vsing none at all, standing vnto the mercy
of the sicknesse, which is mercilesse, and thus manie
perish daily: not perish neither, therein I saide not
well: *Beati mortui qui in domino moriuntur*, Blessed are
the dead that die in the Lord. God giue vnto vs his
grace, that wee may learne to contemne this vaine
world, and be ready when he doth call, and while we
liue here, to vse thankfully his good creatures vnto
his glory and our comfort. Now vnto the cure of the
pestilence, which is my purpose.

When the botch
or sore grow-
eth toward
ripenesse, be-
ware ye neither
purge nor
bleede, but vse
cordials, and
outward medi-
cines to ripe it.

When any person seeleth himself infected, and that
the sore beginneth to arise or appeare, if the sicknesse
begin hote, and that he seeleth in himselfe anie great
heate aboue nature, being of a sanguine or cholericke
complexion, strong, and bloud any thing abounding,
then would I haue that person with speede let bloud,
if it be within twentie foure houres of his sickening,
and that the sore or botch be not yet in way of ripe-
ning, but newly risen. For you must note that bloud
is to be taken at the beginning of the sicknesse, and
before the botch be growing to suppuration, or not at
all: For at this time the botch hauing bene forth,
and growing to suppuration, you should greatly
hinder nature, and weaken the person, and indanger
his life.

Who may not
bleed.

But in the beginning of the sicknesse, it is a speci-
all good thing in all persons, in whom bloud doth a-
bound. But these persons I doe except, women with
child, or lately deliuered; old men that grow towards
threescore, and children, also weake & feeble persons,
where:

47
Wherin is Cacochymia and little bloud: these persons may not bleed, but must receiue some medicine before set downe for the cure of the pestilence, and sweate therewith, and take cordials as I will shew them. But such as may bleede must obserue this rule in bleeding, according vnto the place where the soze or botch is placed or appearing.

If the soze or botch appeare in the throte, necke, or vnder the eares, then open the head vaine Cephalica in the arme, on that side, whereon the soze or botch is. And if the soze or botch arise in the armpit, then open the vaine mediana, which is betwene the head vaine and the vaine conuining from the liuer. If the soze or botch arise in the flanke, then open the vaine Saphena in the inner side of the foote: alway remembryng this note, that you let blood on that side whereon the botch appeareth: for on the contrary side it is dangerous and euill, drawing the venome ouerthwart the spiritual members, to the great danger of the patient. The quantity must be according vnto the strength of the patient, in those that be young, strong, and full of blood, it is good to take much away, and in others according vnto their abilitie of body. And in this time of necessitie, when it may not be deferd, you must neither regard time, neither signe nor aspect or coniunction of Planets, but in the name of God do it.

Where to
bleed, in what
place or vaine.

The quantity.

Quoniam tempore & hora mittere sanguinem necessitas concedit & iubet: two houres delay in bleeding may be the cause of death. This being done, or not done, in those persons aboue named, who may not bleede: let there be giuen vnto the sicke person, of one of the medicines set downe for the cure of the plague before in this booke, and procure the sicke to sweate well: which if they cannot speedily do, then you may vse the meanes before taught with bottles, whereby a sweate shall speedily be brought forth: and
let

Any time or
houre in necessitie let blood.

let the patient endure it as long as he is able. And remember that you keepe the sicke from sleepe in his sweat, and five or six houres after, if he be very faint, giue him of one of the cordiall confections to eate of sometime: and if he be so thirstie that hee must needes drinke, then giue him of the sirrup set downe in this booke for that purpose. But you ought not in any wise to giue him drinke after his medicine, vntill he hath sweat well: and that which you giue him, must bee warme and comfortable. And hauing sweat well, dry his body with warme and soft clothes: and so let him rest, keeping him from sleepe. Within two houres giue him some good broth to eat made with a chicken, in which broth boile a little whole mace, dates, raisins of the sunne, Endiue, Borage, Buglosse, & rings or some peeces of gold. Let him haue oftentimes to eate of one of the cordiall confections, set down in this booke: and let his drinke be the first day Betonie water, Scabious and Borage water, of each of them halfe a pinte, boiled a little with sugar and whole mace. After you may giue him ale, if not strong, boiled with Mace and sugar. Let his meate be chickens, capon, rabbit, pong mutton, or beale, and let him vse oranges, limons, pomegranets, graines of paradise, and all thing that doth comfort the heart and coole. You must perfume the chamber oftentimes in the day with the perfumes set downe in this booke, which will purge the aire of the chamber; and sprinkle the floore of the chamber with good vinegar, and giue him to smell vnto oftentimes a cloth wet in rose vinegar. Solo must the soze or botch be looked vnto. And to ripen and bring it to suppuration, you shall find medicines set downe in this booke. If the soze do arise neere the heart, I haue set downe meanes to defend the heart, and to drawe the soze or botch further off: or if the botch appeare in the throte, then likewise drawe

The diet the
sicke ought to
keepe.

Or rosewater
& vinegar to-
gether.

Draw it further for feare of suffocation, or choking the patient. If watching or raving trouble him, I haue set downe meanes to helpe it. If thirst and dyntesse bere him, I haue set downe comfortable sirrups to remedie it, or whatsoeuer he shall need in this cure, if aduisedly you follow my direction.

The patient ought to change his chamber some times, and to vse often the perfumes before set down: and to keepe the house all the time of his sickness untill his soze be well, changing himselfe in fresh apparell well aired, and perfumed before.

Change of chambers is good.

And those that are about him must haue care of themselves, and eate daily euery morning some good preseruatiue. And aboue all, let them take heede of the aire or breath of the soze when it is opened: alway holding some roote of Angelica stieped in vinegar in their mouth, or some other strong and good preseruatiue, and let them eate sometimes a little good mithridatum, or anie one of the confections preseruatiue set downe in this booke against the pestilence: and also let the keeper take heede how to bestowe the plaisters that come from the soze.

Well now remember what I haue said ought to be done in this cure of the pestilence.

First, that with all speede you vse remedy without delaying the time, for therein chiefly consisteth the danger.

Secondly, that you blaed, if no cause forbid it, as a soze is taught.

Thirdly, that you take one of the medicines before set downe in this booke, and sweate therewithall, and refraine from sleepe.

Fourthly, that you vse the cordials to comfort the heart set downe, and that you eat of them oftentimes in the day.

Fiftly, that if the patient be faint, you must vse the

30 *Preseruatiues against the Sicknes*

And apply an
epithymum
vnto the heart.

Epithymum, and epithymate the heart therewith. Sixtly, that if the soze or botch appeare, and rise nere vnto the heart, that then you vse vpon the heart a defensitiue, and with speede drawe the botch further off.

The seuench obseruation is, that with speede you apply medicines to suppurate the soze, and drawe it forth.

And it were
very good that
fires were
made through
out the citie, &
if you think the
perfumes too
deere, then
vse frankin-
cense, rosin, and
Turpentine.
By sleepe the
bloud and
spirits vitall are
drawne inward
and attracteth
with it selfe the
venome vnto
the heart, and
retaineth it in.

The eight is, that the chamber be oftentimes perfumed, that the aire thereof may be purged, and made holosome: and that the patient change his chamber oftentimes.

The ninth is, that he vse the diet before taught, eating a little at a time, and the oftner. And to vse the syrups and confections to cole and comfort.

The tenth, which should haue bene the first, is, that the patient in anie case be kept from sleepe, from his first sickening vntill he haue taken his medicine, and sweate, and sire or eight houres after, and then to sleepe but one houre, and the next day let him sleepe thre houres at times, but not aboue one houre at a time: and after the third day you may giue him more sleepe. But in the beginning of his sicknes, it is most dangerous: for by sleepe the spirits are drawne inward, and therewithall the venome is attracted vnto the heart, and also the feuer made more vehement and sharpe. And this is the cause that many die, that might liue if they were kept from sleepe, and therewithall take some good medicine.

The eleuenth is, that the patient keepe his chamber during the time of his sicknes, and refraine all companie, that he hurt not others.

The twelfth is, that being well, he giue humble thanks to God, and then let him change his apparell, being well perfumed, and in the name of God goe a broade.

And

fore you sweate, it were good to apply this defensitiue vnto the heart, being thinne spread vpon a fine cloth, as broad as wil couer the heart.

R. Good Mithridatum one dram, Andromachus treacle halfe a dram, red saunders, terra lenina halfe a scruple, with water of Roses and vinegar, as much as will suffice, make it in forme of an ynguent in a mortar.

A defensitiue for the heart, in sweating to be vsed.

A good Cordial comforting the heart and cooling, to be vsed after the patient hath sweat or purged, and oftentimes in the day to take of it as much as a good hazell nut at a time.

R. Conserues of Roses, Borage, and Buglosse, of each one ounce: Diamargariton frigidum, Diarrhodon abbatis, of each halfe an ounce: seedes of Citrons two scruples or a dram: Manus christi three drams: fol. auri number 6. bolearmoniac prepared two scruples, Mixe them, and let the sicke eate hereof many times in the day.

A very good cordial confession to be eaten oftentimes in the day of the sick patient.

A good potion giuing fve or sixe stooles gently, which purgeth venemous filthy humours from the bodie, to be taken the third day after sweat, if no sore or botch appeare, or when a sore or botch hath runne, and is growing well, then is it good to vse this.

R. Flo. & fol. Card. benedict. one handfull: fol. Scabi, Betonice one handfull: root of Gentian one dram: good Rubarb one dram; water of Buglosse, Scabious,

A purging potion to be vsed the second day after sweat, if no sore appeare

an infusion therof. Then adde vnto it Diacatholico halfe an ounce, Cassia with Manna halfe an ounce: sirrupe of Roses solutiue one ounce, misce.

If it worke not within two houres take a little broth siue or sixe spoonefuls.

This ought to be taken in the morning, and neither eate, drinke, nor sleepe vntill it hath wrought his effect, in giuing siue, siue, or seuen stoules, and vse your selfe as is before taught in purging.

Another good Cordiall greatly comforting the patient after his sweate to be eaten oftentimes, a little at a time, and to continue the vse thereof three or foure dayes, vntill he be strong, and all danger past, or in his sweate a little, if he be weake, faint, and apt to swoone.

This Cordiall confection doth greatly comfort the heart.

R. Conserues of Roses, Borage and Buglosse of each half an ounce: spe. Diagem. cal. & frig. of each one scrup. bolearmoniack prepared two scruples: spe. diamargarit. cal. & frig. of each one scruple: diarrhodon abba. halfe an ounce: sirrupe of limons and sorrell, of ech halfe an ounce, misce.

The diet that must be vsed.

Within two houers after the patient hath sweate, giue him a little good broth, made of a chicken or capon, and let him eate a little at a time, and the oftner, according vnto his strength and stomacke: and let him be of good comfort, and eschew all feare & doubt, firing his hope aboue in the Almightye, from whom commeth all helpe and comfort. Let his meate be chickens, or some light and good nourishing meate, as young pullets, capons, partridge, rabbits, or such like: but for want of these, young mutton, or beale, and let it be giuen him with sauce made with an orange

and Saffron: and make of it all his meate, soups
and sharpe sauces: and vse no hote spices, neither
strong wines in anie wise. Let his drinke be middle
ale, cleane brewed and well boyled with maces and
sugar: also you ought to keepe him from sleepe the
first day untill it be toward night, & then let him rest
in Gods name one houre. And if the patient be verie
drie and thirsty, as most commonly they are, then
giue him of this Iulep thre or foure spoonefuls at a
time to drinke.

His drinke.

R. Water of Roses, Endiue and Buglosse of each three
ounces, sorrell water foure ounces, good vinegar
foure ounces: iuice of limons foure ounces: sugar
one pound, boyle them a little ouer a soft fire:
which done, and cooled againe, giue him a little
thereof to drinke, the quantity of two or three
spoonefuls at a time.

A Iulep to help
drinesse and
thirst.

Also a ptisan made with barley, liquozice, and cole
hearbes, is good to assuage his thirst. But vse this,
which I do most commend for the assuaging of thirst
and drynesse.

R. Sirrupe of Endiue comp. sir. of sorrell of ech three
ounces: Water of Roses, and Buglosse, of ech one
ounce: sirrup of limons two ounces, mixe them.

Against thirst
drynesse a sirrup.

Let the patient haue sometimes, or as often as hee
is drie, one spoonefull of this sirrupe, which is verie
good: and this shall suffice, for the amending of his
heate and drynesse. Giue him to eate sometimes of a
limon with sugar, or of a Pomgranate, which are both
verie good.

Or

*Or this affwageth and taketh away all thirst,
and drinesse in this case.*

A Iulep against
thirst & dri-
nesse.

R. Water of Roses, and buglosse of ech three ounces:
sirrupe of Endiue and limons, of each two ounces,
oile of Vitrioll one scruple. Mixe them.

*The taking of this one spoonfull at a time, taketh
away drynesse and thirst.*

And if the patient be verie faint and weake after
his sweating, or before his sweating, then apply this
quilt vpon the region of the heart: and let him
weare it continually for a while.

*A Quilt for comforting and strengthening the
heart, when the patient is weake, to be
worne after his sweating.*

A quilt com-
forting the
heart.

R. Flowers of water lillies, borage and buglosse, of
each halfe a dramme: red Rose leaues one dram:
flowers of balme & rosemarie, of each two drams:
maces one dram: of red and yellowe saunders, of
each one dramme: wood of aloes, cloues, of each
one dram: seeds of citrons, iuniper berries, of each
one dram: saffron fixe graines: of the bone of the
Deeres heart one scruple. Let them bee made in
grosse powder, & quilt it in crimson or scarlet co-
loured taffeta, or fine cloth.

*This quilt being made by the Apothecarie, vse it
ouer, or vpon the heart of the sicke, in such manner
as it may abide without falling away.*

An Epithymum that doth much comfort the heart, when a person is weake.

R. Water of Roses, borage, and buglosse of either three ounces: vinegar one ounce: sorrell water two ounces: wood of aloes, red saunders, barks of citrons, of euery one of them two drams: saffron fixe graines: Electuarium de gemmis one dram: Diamargariton two scruples, Mixe them together, and make an Epithymum.

An Epithymū
for the heart
to be vsed to a
weak and faint-
ing person.

A little of this must bee made warme in some pewter dish, and then take little clothes of fine linnen, which sold by two or three double. Then moisten one of your clothes and wring it forth lightly, & apply it vnto the heart, keeping it there a while, vntill it begin to be cold: then take another, and so a quarter of an houre together, and this you may doe two or three times in the day, applying afterward the quilt aforesaid. This is to be done when a person is weake and faint.

A Potion purging gently all venemous and corrupt humours from the body.

R. Scabi. Card. benedict. Morf. diaboli ana pu. i. betonica pu. i. trifoli pu. i. rad. gentiana scrup. i. flo. boraginis, buglosse ana pu. i. sem. citrini scrup. i. rhubarb. electa ʒ i. Sene ʒ iij. aqua scab. endiuia & buglosse ana vnc. j. & semis. fiat infusio. Deinde adde Diacatholicon vnc. j. manna calab. vnc. semis. sir. Rosarum solutiu. vnc. i. misce & fiat potio.

Take this potion the second or third day after your sweating, so it be not on the changing or full of the moone

56 *Preseruatiues against the sicknesse,*

Mixing it with
the infusion
that was left.

Remember to
use often in
your chamber
the perfumes
set downe be-
fore.

*Hippocrat. cum
quisque purgare.*

more, and the sooner the better, no batch or soze ap-
pearing. This will worke gently in all bodies, and
purge strongly and effectually, and cleanseth and
purgeth the bodie of the remnant of the venemous
infection, and corrupt humours. Take the other part
the second day after early in the morning, you must
neither eate, drinke, nor sleepe vntill it hath wrought
his effect, which is in giuing you seuen or eight stoles.
Within an houre after the taking of it, or thereabout
it will worke: Haue therefore in readines your stole
with warme water. If after the taking of it you feare
cassing it vp, then vse a browne tosse and vinegar to
pour nose, and smell thereto oftentimes. Within
foure or five houres you may take a little good broth
made with a chicken, beale, or mutton, with hearbes
as afore taught. And when it hath wrought his effect,
which will be within five houres, or thereabout, then
may you eate some of your meat, and take your rest
a while after, if you haue any disposition to sleepe. Make
a light supper, and keepe and obserue a good diet, kee-
ping your selfe within your chamber or house ten or
twelue dayes.

They that would haue it lesse purging, may take
the third part before set downe. And although it work
strongly, yet is it gentle, easie and hurtlesse. It pur-
geth choler, flegme, and all corrupt and superfluous
humours. I could set downe many for the purging of
the bodie, but none better, or to be preferred before it
in this case: and this will suffice. At other times, we
commonly giue sirrapes before, opening, extenua-
ting and preparing the bodie, but in this case, where
the matter aboundeth, and requireth speedie euacua-
tion, we stand not vpon it.

Oftentimes and most commonly in this conta-
gious sicknes the patient is troubled with lightnesse
in his head, and cannot sleepe: the reason hereof is,
Voto

the braine is dissempered by heate: Note vapours
ascending and flying vp from the stomacke. And this
is the reason they sleepe not : and the cause of their ra-
ging is want of sleepe, and a dissemperature of the
braine. When a person is so troubled, then vse this
underwritten.

*An vnguent to annoint the temples and browes of
him that cannot sleepe through heat, and dissem-
perature of the braine.*

R. Vnguentum popillion vnc. semiss. vnguentum
rosarum vnc. semiss. Vnguentum alabastra vnc. An vnguent to
cause sleepe in
watching and
rauing.
semiss. oleum violarum, oleum nenupharum ana
3 ij. opium scrup. s. or scrup. ij. in aqua rosarum dis-
sol. misce.

With this annoint his temples, and the fore part
of his head sometimes, when you would haue him to
sleepe. And giue him to eat this, which is exceeding
good to cause sleepe, and stay raging.

R. Conserue of Roses halfe an ounce : Diascordium A confection
causing sleepe.
two drams : sirrupe of popie halfe an ounce : sir-
rupe of limons two drams: mixe them.

Giue him the halfe of this to eate, which will great-
ly further and prouoke sleepe. Or this will also great-
ly prouoke sleepe.

R. Sirrupe of violets, sirrupe of limons, sirrupe of pop-
pie of each one ounce : diascordium three drams :
mixe them.

Giue the patient sometime of this in a spoone to
drink, for it is good to prouoke sleepe and stay raging.

A Frontall to be applyed vnto the fore part of the head, to cause sleep.

To cause sleep
a frontlet to be
applyed vnto
the browes.

R. Flowers of Roses, violets, and water Lillies, of each a litle handfull: of the seeds and heads of poppie, one dram: of the three kinds of Saunders, of each one dram: Flowers of Camomill, betonie, & melilote, ana pu. ss. beate them into grosse powder, and let a frontall be made thereof.

Apply this frontall vnto his head, as afore taught. I haue set downe these meanes to cause and prouoke sleepe, and stay the raging that is oftentimes in this sicknesse. But you must note, that this is not to be vsed in the beginning of his sicknesse: For in the beginning of the sicknesse the person ought in anie wise to be kept from sleepe. For as through sleepe the spirits are dratone inward, and the venome therewith attracted vnto the heart: so the heat is also exceedingly increased through sleepe.

Note this.

Therefore this meanes that I haue set downe for causing of sleepe or anie other to sleepe, may not be vsed vntill the Patient hath sweate, and two or three dayes after his sickening. And the soze forth, then may you safely vse them to his great comfort & ease.

Through the great interior heat, the patient his tongue, throte and mouth will be soze, as I haue often seene, then make this gargarisme.

A Gargarisme to heale the mouth, throat & tongue in this sicknesse, if it be sore through the heat of the stomacke.

A gargarisme. R. Barley excoricated or common barley a handfull, Plantain leaues, strawberry leaues, violet leaues, sinckfoile leaues, of either of these a handfull: bryer tops,

tops halfe a handfull: woodbine leaues and col-
lumbine leaues, halfe a handfull: shred and bruiſe
theſe hearbes a little, and then boyle them in a
quarte of faire water, which beeing well boy-
led, ſtraine it forth, and put thereto Diamoron
two ounces, ſirrupe of Roſes two ounces, mel
Roſarum or honey of Roſes two ounces: mixe
theſe, and let the patient vſe it often to waſh and
gargarize his mouth.

The vſe of a little white wine ſometimes is good
with Roſe-water, and a little vinegar to waſh his
moth withal.

To vomit at the beginning of the ſickneſſe is good: Note this, whe
foz if a perſon fall ſicke at his meate, or with vomit is good.
in a while after his meate; then ought hee to
prouoke vomite, and when he hath vomited, then
to take a medicine ſet downe foz the cure of the peſſi-
lence, and ſweat therewithall, and do as I haue taught
in this booke before: but if he bee much troubled with
vomiting in his ſickneſſe, then let him vſe this that I
ſhall teach him.

Cordials and
ſweat will ſtay
vomiting.

R. Aromaticum Roſarum vnc. ſemiſ. Aromaticum ga- To ſtay vom-
riphilarum ꝑ. ij. ſyr. limonum vnc. ſemiſ. diamarga- ting.
riton frid. ꝑ. ij. miſc.

And if his vomiting ſhould not ſtay, then were it
good foz him to take ſome gentle purging potion to
expulſe theſe corrupt humours that ſucketh by that
diſpoſition to vomite.

I doubt not but what I haue written is ſuffici-
ent foz the interieur part. Now will I come to the
externall and outward application, and ſhew what
is to bee done in ſuppurating and opening the
ſore.

Having taken one of the medicines afore taught,
and sweat, vsing the cordiall appointed, apply vnto
the soze this vnderwritten, which will drawe it
forth, and ripen it: and you must haue special care that
with speede you draw forth the soze, apostume or car-
buncle, least it returne againe into the bodie.

*Aplaster to suppurate, drawe forth, and ripen the
sore or botch, although common, yet very
good and commended of al
that vse it.*

Take a great white Onion, & cut off the head of it,
& with your knife picke out the coare or middle part;
and fill that hollow place full of good treacle, not com-
mon treacle, but Theriaca Andromachi, which you
shall haue at the Apothecaries. Put on the head of the
Onion, and paast it with a little dow or leuen, and set
it to roste in the imbers, and being soft roasted, take it
forth and pill it, and stampe it in a mortar, and lay it
hote vnto the soze vpon some double cloth, and rowle
it softly that it fal not off, & renew it and lay on fresh,
euery sixe houres.

And here I must needs commend the vse of a yong
cocke to be vsed in this maner vnto the soze. Pull a-
way the feathers from about the fundament of the
cocke, and place the fundament vpon the soze, and
hold his bill sometime to keepe in his breath, he shall
the better draw the venome: & if he die, then take ano-
ther, and do so againe. Then lay on this Cataplasma,
which I haue often vsed, and approued to bee verie
good to draw forth and suppurate the soze.

R. One Lilly roote, young mallowes, one handfull, let
them be bruised in a mortar: Lineseede two or
three

sponefuls beaten grossely, boyle them together in
sufficient water, or as much as will couer them,
boyle them vntill they be very soft and thick, then
put thereunto Figges six or seuen: halfe a good
handfull of raisins stoned, mix these together,
and put vnto it oyle of Camomil two spoonefuls,
and being very warme lay it to the sore, and binde
it softly that it may abide on, change it euery twen-
houres.

*Another that ripeneth the botch and bringeth
it speedely vnto suppuration.*

R. Onions and Garlicke heads, of each of them in
number foure: rost them in the imbers, then stampe
them in a mortar, and put thereto of fene-
greeke and line seede of each a good spoone-
full, snayles with their shelles foure or fiue, figs
in number foure: leauen as much as a Walnut, bar-
rowes liquor as much as two walnuts, mix them
in a mortar, and warme it & apply it vnto the sore.

*An Implaister that ripeneth the sore
or botch.*

R. Galbanum Ammoniacum, Bedelium ana s ounce,
dissolue them in vinegar at the fire and strain them
and put thereto diachilon magnum vj . ounces, mix
them and spread it vpon a thick cloth, and lay it to
the sore and change it euery xvi. houres.

*Another plaister that draweth forth the sore and
ripeneth it speedily.*

Take a white Lillie roote, yong mallowes two
handfull, scabious one handfull: shred them and bruse
them

them, and boile them in a sufficient quantitie of ale grounds, and put thereto of line-seede two or three spoonefuls beaten, and as much fenogreek beaten likewise, solwer leauen as much as two walenuts, mire them, and lay it warme vnto the soze, changing it euery firténe houres, two or three times vsing it, ripens the botch.

If it breake not
of it selfe by
this meanes
speedily.

By vsing any of these pulstesses, or cataplasmes, you may speedilie ripen the botch or soze, and beeing ripe, it ought to be opened by the Chirurgion in the lower part thereof, that the matter may be the better auoided. And remeber this note, that whatsoeuer you apply or lay vnto the botch must not be cold, I meane cold in qualitie and operation. For cold medicines would driue backe againe that venomous matter ture hath expelled, to the great daunger of the that napatient.

And if you feare the opening of it, which is indeeds nothing to suffer, then let the Chirurgion vse a potentiall instrument, I meane a causticke, and beeing done vse this digestion.

R. Cleare Turpentine washed one ounce, a yolke of a newe laide egge, as much: oyle of Saint Iohns worthe halfe a dram, of good Michridatum halfe a dram.

Mixe all these together and vse it vnto the wounde untill it be wel digested, which you may know by the whitenesse, thicknesse, and great quantity of the matter. And notwithstanding it is now running, yet shall it be good for you to vse one of the pulstesse afore taught, it will ripen and bring forth the rest. This is dangerous for those that are about you, therefore be carefull to keepe your chamber, and also how you bestow the plasters that you vse vnto your soze, that o-
thers

thers be not infected thereby. You ought to vse dayly
in your chamber the perfumes before set downe three
or foure times a day, to vse a good diet, and to eate of
some of the cordials before set downe, and your soze
beeing nere well, then ought you to purge with one
of the potions before set downe.

*What is to be done when a sore or botch lieth deepe
and comes not forth.*

You must take one of the medicines afore set downe
for the cure of the plague, and sweate therewithall: but
if the Apostume or soze ly deepe, notwithstanding your
sweat, then must you fasten cupping glasses ouer or
vpon the soze, first scarifying the place, and when you
haue vsed your cupping glasses, then vse a yong cock
or pullet, as before is taught, pulling the sethers from
about the rumpe and taile, putting a little salt into the
fundament of the cocke or pullet, set it vnto your soze
houlding the bill of him sometime to retaine his bzeach:
and if he die take one moze, and do as before, and
then apply the plaister of onions and treacle set downe
before: and then applle some one of the other which
will bring it to suppuration, then let it be opened as
before taught.

Vse cordials to
comfort the
heart.

The cause why
the sore comes
not forth, is
weaknesse of
nature.

*What is to be done when the botch wil not come to
suppuration, but continues hard.*

If a botch come not to suppuration within three
or foure daies, as most commonly it doth, but resisteth
your application continuing hard, then must you vse
some caustick or strong vesicatorie, or insitiō which I
like not of, the matter beeing vnripe or not altered into
corruption: the continuance of a botch vsuppurat-
ed and not drawn forth is very dangerous: the reason
is, the venome gathereth strength by putrifaction
within.

Opened with a
causticke.

the body and returnes vnto the heart againe. Then
farewell life. This I haue knowne, and I am per-
swaded may die that might liue, if this were seene
vnto. Therefore to preuent danger, rather open
the botch before it be full turned vnto suppuration,
and vse cataplasmes and puluisses to ripen the rest
that remaines. But being still hard, then I say you
must vse the counsell of a chirurgion, and open it with
a causticke, as I before sayd, how and wherewith I
would teach, but it would bee too long in this
place.

First, before it bee opened, let it be well epithy-
mated: and vse some cordiall set downe in this booke,
two or thre times a day. And then vse digestions and
salue to heale.

*What is to bee done when a botch strikes
in againe.*

Sometimes I haue knowne the botch to ap-
peare, and yet sodainlie to fall in againe, and this is
euer a dangerous and deadly signe. But I will
shewe you all that may bee done: and manie haue
by this meanes bene relieved from death.

First, with all speede giue him some one of the
soure Electuaries set downe in this booke for the cure
of the plague, the quantitie is there set downe: and
procure him to sweate as long as he can endure it.
Then drie him with warme clothes. And giue him
cordials to eate of, set downe in this booke. Then
ought hee to haue a glister, the which I will set
downe, and the next day early giue him my purging
potion set downe before: the which is good in this
case: and giue him often cordials to eate. And by
this

this meanes (by Gods grace) the patient shall be deliuered from death.

The Clister.

R. Maluæ, Althææ ambarum cum radicibus ana m. ss. Mercurialis, Hipericonis, Meliloti ana m. ss. Scabi m. ss. sem. lini, & fenigræci vnc. j. fiat decoctio, in huius libra dissolue butyri vnc. i. mellis rosarum vnc. ii. olei violacei vnc. ii. Catholici vnc. semiss. Succhari rub. vnc. j. Misce & fiat clister.

Take foure ounces lesse of the decoction, so that it will be too much in quantitie. Let this glister bee giuen to the patient: And then the next morning receiue the potion set downe before, that purgeth venemous matter from the bodie, and obserue what I haue written.

When a botch ariseth neare vnto the heart, or in the throte: then must you desire helpe of the Chirurgion, who with cupping glasses may drawe the soze or botch farther off. To set downe the maner here it were needlesse, euery chirurgion that hath anie iudgement and practise knowes how to do it. I will here end, beseeching God to bee mercifull vnto vs, forgive our sins, and make vs thankful for his great blessings bestowed vpon vs, blesse our labours, and cease this sicknesse. Amen.

When a botch ariseth in a dangerous place what we must doe.

. R .

FINIS.

